

THE
Crucifying of the world,
BY THE
Cross of Christ.

With a Preface to the Nobles, Gentlemen, and all the Rich, directing them how they may be Richer.

By Richard Baxter.

I JOHN 2. 15.

Love not the world, nor the things that are in the world : If any man Love the world, the Love of the Father is not in him.

L O N D O N.

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THE
SUNSHINE OF THE WORLD

BY
J. H. B. B. B.

TO THE
LORDS OF THE
TREASURY

IN
PARLIAMENT

ASSEMBLED
IN THE
YEAR OF OUR LORD

1800

AND OF OUR INDEPENDENCE

THE FIFTY-NINTH

YEAR



To my Worthy FRIEND,
THOMAS FOLEY, Esquire.

SIR,

UPON a double account I have thought it meet to direct this Treatise first to you : First because the first Embrio of it was an Afsize Sermon preached at your desire, when you were high Sheriff of this County, which drew me to add more, till it swell'd to this, which some of my Brethren have perswaded to venture into the open world. Secondly, because God hath given you a heart to be exemplary in Practising the Doctrine here delivered : And I think I shall teach men the more successfully when I can shew them a Living Lesson for their imitation. I never knew that you refused a work of Charity that was motioned to you ; but oft have you offered me

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that for the Churches service, which I was not ready to accept and improve. I would not do you the displeasure as to mention this, but that forward Charity is grown so rare in many places, that some may grow shortly to think that we preach to them of a *Chimera*, a non-existent thing, if we do not tell them where it is to be seen : Especially now Infidelity is grown up to that strength, that *Seeing* is taken by many for the only true informer of their Reason, and *Believing* for an unreasonable thing. And I take my self to owe much thankfulness to God, when I see him choose a faithfull Steward, for any of his Gifts. Its a sign he meaneth Good by it to his Church.

Some Rich men sacrifice all they have to to their Bellies which are their Gods, even to an Epicurian momentany delight; and cast all into the filthy sink of their sensuality : These are worse then Infidels, defrauding their posterity; and swine alive, but worse then swine when they are dead. Some Rich men are provident, but its only for their posterity. The ravenous bruits are greedy for their young. Some will begin to be bountifull at death, and Give that to God which they can keep no longer, as if he would be thus bribed to receive their

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their souls , and forgive their worldly hearts and lives. Some will give in their life time ; but it is but part of their sinfull gains ; like the Thief that would pay Tythes of all that he had stolen. Some give a part of their more lawfull increase ; but it is against their will , it being forced from them by Law, for Church and Poor ; and therefore properly it is no gift. Some will give freely ; but it is on some corrupt design ; to strengthen a party or a carnall Interest , or make their way to some preferment: Some give, but only to those of their own Opinion ; and not to a Disciple in the name of a Disciple. Some give in Contention , as the troublers of the Church of *Corinth* preacht , to add affliction to our bonds. As many of the Papists, that think by their works of Charity, they are warranted uncharitably to slander almost all besides themselves ; as if we were all enemies to Good works, or solifidians that took them for indifferent things ; or made them not our business. Yea the best work that the Jesuites ever did , even the preaching of the Gospel to the Heathens, they would not endure us to joyn with them in, where they could hinder us , unless we would do it in their Papal way. Some will do Good, to stop the cries of a guil-

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ty Conscience, for some secret odious sin which they live in. Some will be Liberall with the Hypocrite for applause. And some will give with a Pharisaicall conceit of merit (even *ex condigno*, from the Proportion of their work to the Reward, as the greatest Popish Doctors teach.) Some through meer fears of being damned, will be liberall, especially out of their superfluities; choosing rather to forsake their money then their sin. Some do pretend the highest ends, and that it is Christ himself to whom they do devote it: but they will part with no more then the flesh can spare: And that they may yet seem to be true Christians, they will not believe that any thing is a duty, which requireth much self-denyal, and standeth not with their prosperity in the world. And some will give much out of a meer natural kindness of disposition, or upon meer natural motives; though not as to Christ, nor from the Love of God, nor from that Spirit of Christian special Love, by which the members of Christ have their Communion. What excellent Precepts of Clemencie and Beneficence hath *Seneca*? Yea what abundance of self-denyal doth he seem to join with them. And yet so strange was this highest naturalist, to the truest

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trueſt Charity or ſelf-denyal, that it is *ſelf* that is his principle, end and all : For a man to be ſufficient for himſelf and happy in himſelf, without troubling God by prayer, or needing man, was the ſumm of his Religion. Pride was their maſter vertue, which with us is the greateſt vice. And for all his ſeeming contempt of Riches and Pleaſures, yet *Seneca* keeps up in ſuch a height of riches and greatneſs, as that he was like to have been Emperour. And ſome-time to be Drunken he commends, to drive away cares and raiſe the mind; pleading the example of *Solon* and *Arceſilaus* ; confeſſing that Drunkenneſs was objected even to *Cato*, their higheſt pattern of vertue; affirming that the objectors may ſooner make the crime honeſt, then *Cato* diſhoneſt.

Among all this ſeeming Charity and Self-denyal, that proveth not a ſanctified heart, how excellent (but too rare) is the true ſelf-denyal and charity of the Chriſtian ; who hath quit all pretence of Title to himſelf, or any thing that he hath, and hath conſecrated himſelf and all to God ; reſolving to imploy himſelf and it entirely for him ; ſtudying only to be well informed, which way it is that God would have him lay it out. And among theſe Saints them-

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themselves, how rare is that excellent man, that is Covetous and Laborious for God, and for the Church, and for his Brethren: And that doth as providently get and keep, and as Painfully Labour, (how rich soever he be) and as much pinch his flesh (in prudent moderation) that he may have the more to Give and to do good with, and make the best of his Masters stock; as other men do in making Provision for the flesh, and laying up for their posterity.

Sir, as far you have proceeded in this Christian art, you are yet in the world, among the snares and lime-twigs of the Devil; in a station that makes salvation difficult; and therefore have need of daily watchfulness, and to proceed and persevere in an enmity to the world, and a Believing Crucifixion of it, if you will be saved from it, and restore it to its proper use, and captivate it, that captivateth so many. As some help hereunto, I crave your Perusal of this Treatise. And that it may do you good, and the many Blessings promised to the charitable may rest upon you, and on your Yoak-fellow, (that hath learned this Crucifying of the world) and upon your posterity, shall be the prayers of

Feb. 20.

Your fellow soldiour against the flesh and world,

1653

Rich. Baxter.



The Preface : To the Nobilty and Gentry, and all that have the Riches of this world.

Honourable, Worshipfull, &c.



Aving written here of a subject that nearly concerneth you, I have thought it my duty to give you a place, and according to your Dignity, the first place in the Application of it. Of which I shall first tender you my Reasons, and then set before you the matter of this address.

1. You are among us the most eminent and honoured persons, and therefore not to be neglected and past by : you are first, and therefore should first be served. You hold your selves most worthy of any temporal honour that's to be had ; and therefore I shall honour you so much more, as to judge you fit, to be first spoken to by the Ministers of Christ, in a case that doth much more concern you : As you have and would have the precedency in worldly matters, here also you shall have

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the precedency : Its pity that you shall be first in Hell, that are first in a Christian State on earth ; or that you should be least in the Kingdom of Heaven, that are Greatest in that which is esteemed in the world. 2. You are Pillars in the Common-wealth : and the stakes that bear up the rest of the hedge. Your influence is great in lower bodies : You sin not to yourselves only ; nor are you Gracious only to your selves. The spots in the Moon are seen by more, and its Ecclipses felt by more, then the blemishes or changes of many of us inferior wights. You are our first figures, that stand for more in matters of publick concernment, then all that follow. You are the Copies that the rest write after, and they are more prone to Copy out your vices then your graces. You are the first sheets in the Press ; you are the Stewards of God, who are entrusted with his talents for the use of many. You are the noble members of the Body Politick, whose health or sickness is communicated to the rest : If you be ungodly, the whole body languisheth : If you live and prosper, it will go the better with us all : For your Wisdom, and Holiness, and Justice, will be operative ; and your station alloweth them great advantage, to work upon many, and to emulate a kind of universal Causality. Interest is the worlds byas ; and all Power hath respect to use : You that have possession of the Treasure that is so commonly and highly esteemed, may do much to lead the sensual world by it, which way you please : Be it better or be it worse ; they will follow him that bears the purse. If money can do wonders, you may do wonders. As money can perswade the blind, to part with God and life everlasting, and to renounce Religion and Reason it self, so no doubt but it might do something were it faithfully used, though not directly to sanctifie the heart, yet somewhat to incline it to the means by which it may be sanctified. You that have Power to Help or Hurt, to make it Summer or Winter to your subjects, and to promote or cross the interest of the flesh, are hereby

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hereby become a kind of Gods, in the eyes of them that mind this Interest, (as in higher respects you are unto Believers.) Especially seeing they want that eye of faith, by which they should know the Sovereign Majesty, who at his pleasure doth dispose both of you and them, these purblind sinners can reach no further, but are contented to be Ruled by you, as terrestrial Deities: They see you, but they see not God: they know you, and perceive the effects of your favour and displeasure: but being dead to God, and savouring only fleshly things, they scarce observe his smiles or frowns. They see that which is visible to the eye which they have the use of; but the Objects of faith are to them as Nothing, because they have no eye to see them. And seeing you have such publick interest and influence, it is our duty first to look after your souls, and to see that you receive the heavenly impress. 3. To which I may add, that no men have usually more need of advice and help then you. For your temptations are the strongest: The world killeth by its flatteries: It is not the having it, but the Loving it that undoes men: And he is much liker to over-love it, that hath what he would have, and liveth in plentiful provisions for his flesh, then he that hath nothing from it but trouble and vexation. It is not poverty, and prisons, and sickness that are the flattering pandors of the world but prosperity and content to the flesh. Though I know that many of the poor, do most of all over-value the world, because they never tryed so much of its vanity, but standing at a distance from prosperity, do think it a greater felicity then it is: For those are most in Love with the world that least know it; as those that least know him are least in Love with God and eternal glory. But yet it is pleasing and not displeasing, flattering rather then buffeting, that is the means of deceiving silly souls, and stealing their hearts from God to the world. Your mountains lie open to stronger winds then our vallies do: And your gulfs and greater streams are

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not so foordable as our more shallow waters. He never studyed God and Heaven, nor his own heart, that knoweth not that it is a very difficult thing, to have an heavenly mind in earthly prosperity, and to live in the desires of another world, while we feel all seem to go well with us in this. How hard to be weaned from the world, till we suffer in it; yea till we are plunged into an utter despair, of ever receiving here the satisfaction of our desires. 4. And truly we have too much sad experience, of the sensuality and ungodliness of most of the Rich, to suffer us to think that you have least need of our admonitions: Which leadeth me up to the Matter of my Address, which is first to complain of you to your selves, and then to Admonish you, and lastly to Direct you.

1. I know I speak to those (for the most part) that profess to believe a Life to come; but O that you had the honesty to live as you do profess! You durst not put it into your Creed, that you believe that earth is more desirable then Heaven, and that its better seek first after Carnal prosperity and delight, then for the Kingdom of God, and the Righteousness thereof. You would be ashamed to say that it is the wisest course first to make provision for the flesh, and to put off God and your salvation with the leavings of the world. And do you think it is not as bad and as dangerous to do so, as to say so? Would it bring you to your journeys end, to be of the Opinion that you should be up and going, as long as you sit still? Right Opinions in Religion are so unlikely to save a man that crosseth them in his practise, that such shall be beaten with many stripes. I had rather be in the case of many a Popish Fryer, that renounceth the world, though in a way that hath many errours, then in the case of many an Orthodox Gentleman that is drowned in the cares and pleasures of this life: Yea I think it will be easier for a Socrates, a Plato, in the day of Judgement, then for such. Christianity is a practical Religion: It is a devoted seeking for another life,
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by the improvement and contempt of this : Put not that into your Life, that you are ashamed to put into your Profession or Belief. If you Do as Infidels, you will be as miserable as if you Believed but as Infidels. And Practising a while against your Conscience, may cause God to forsake your judgement also, and give you over to Believe as you Live, because you would not Live as you Believed. And I fear that this is the case of some of you : Nay I have too much reason to know it, that some of our Gentry, even persons of note and honour among us, have forsaken Christ and are turned Infidels; and by the Love of this world, have carnally adhered to it so long, till they are so far forsaken of God, as to think that there is no other Life for them hereafter. God hath an eye on these wretches ; and men have an eye on some of them. I shall now leave them in their slippery station, till a fitter opportunity. Some we have of our Nobility and Gentry that are Learned, Studious and Pious, and an honour and blessing to this unworthy Land ; or else it were not like to be so well with us as it is. But Oh how numerous are the sensual and prophane which provoked that heavenly Poet, of Noble extract (Mr. G. Herbet, Ch. porch) to say,

O England full of sin, but most of sloth,
Spit out thy flegm, and fill thy brest with glory :
Thy Gentry bleats, as if thy native cloth,
Transfused a sheepiness into thy story :
Not that they all are so, but that the most,
Are gone to grafs and in the pasture lost.

Gentlemen, I have no mind to dishonour you, but compassion on your souls and on the Nation, commands me to complain, in order to reform you : And yet if you sinned and perished alone, we were the less unexcusable if we let you alone. What abundance of you are fitter to swill in a buttery,

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or gorge your selves at a feast, or ride over poor mens corn in hawking and hunting, then to govern the Common-wealth, and by Judgement and Example to lead the people in the waies of life ! What abundance of you waste your precious hours in feasting, and sports, and idleness, and complementing, and things impertinent to your great business in the world, as if you had no greater things to mind ? Had you been by another commanded to a Dung-cart, or like a Carrier to follow pack-horses, (an honest and more honourable life then yours) you would think your selves enslaved and dishonoured : And yet when God hath set before you an Eternal Glory, you debase your own souls by wilful drenching them in the pleasures, and cares, and vanities of the world, and have no mind of that high and noble work, which God appointed you. So that when many poor men are ennobled by an Heavenly Disposition, and an Heavenly Conversation, you enslave your selves to that which they tread under-feet, and refuse the only noble life : That which they account as loss, and dross, and dung, that they may win Christ and be found in him, (Phil. 3. 7, 8.) that do you delight in and live upon as your treasure. When once you know whether God or your money be better, whether heaven or earth, whether eternity or time be better, you will then know which is the noblest life.

Nay what abundance are there among you, that make a very trade of sensuality, and turn your sumptuous houses into sties, and your gorgeous apparel into hansom trappings, if the appurtenances may receive their names from the possessors : That never knew what it was to spend one day or hour of your lives, in a diligent search of your hearts and waies, and heart-breaking lamentation of your sin and misery, and in serious thoughts of the life to come : but go on from feast to feast, and company to company, and from one pleasure to another, as if you must never hear of this again ; and as if

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you were so drunken and besotted with the world, that you had forgotten that you are men, or that you have a God to please, and a soul to save or lose for ever. Nay how many of you hate a faithful Preacher, and an holy life, and make them the ordinary matter of your scorn; and cheat your souls with a few ceremonies and formalities, as if by such a Carnal Religiousnes, you could make all whole, when you have lived to the flesh, and loathed the Spiritual worship of God that is a Spirit, and the heavenly lives of his sanctified ones, and consequently the Law that commandeth such a life, and the God that is the Maker of that Law. I call not your Civil Controversies your Malignity; but it is the proper title of your Enmity to Holiness: And is it not enough that man in Honour will be without understanding, and make himself like the beasts that perish, Psal. 44. 20. but you must also take up the Serpentine nature, and hissing and stinging must be the requital that you return to Christ for all your Honours. Think, if you have yet a thinking faculty, whether this be kindly, or honestly, or wisely done, and what its like to be to your selves in the end. Your Riches and Honours do now hide a great deal of your shame; but will it not appear when these raggs are torn from your backs, and your souls are left in naked guilt? Saith Chrysostom, [If it were possible to do Justice on the Rich, as commonly on the poor, we should have all the Prisons filled with them: but Riches with their other evils have also this evil, that they save men from the punishment of their evil.] (O but how long will they do so ?) This was plain dealing of an Holy Father: and is it not such as is as needful now as then? Is it not Greatness more then Innocency that saves abundance of you from shame and punishment ?

Nay many of you think that because you are rich, it is Lawful for you to be Idle, and Lawful voluptuously to give up your selves to pleasures and recreations, and you think that
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you may do with your own as you list; as if it had been given you to gratifie the flesh: The words that converted Austin, never sunk yet into your hearts; Rom. 13. 13, 14. [Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.] You never felt the meaning of those words, Rom. 8. 13. If ye live after the flesh ye shall die: but if by the Spirit ye mortifie the deeds of the body ye shall live.]

But to turn my Complaint into an Admonition, I beseech you consider what you are, and what you do. 1. How unlike are you to Jesus Christ your pattern, that denied himself all the Honours, and Riches, and Carnal delights of the world. Read over his Life, and Read your own, and judge whether any man on earth, be more unlike to Christ, then a voluptuous, worldly Gentleman? Especially if Malignity be added to his sensuality.

2. How unlike are you to the holy Laws of Christ. Are his precepts of Mortification and Self-denial imprinted in your hearts, and predominant in your lives? Is a beast any more unlike a man, then your hearts and lives are unlike Christs Laws?

*3. How unlike are you to the Antient Christians, that forsook all and followed Christ, and lived in a Community of Charity? And how unlike to every gracious soul, that is dead to the world, and hath mortified his members upon earth, and hath his conversation in another world. Are you not such as Paul wept over, Phil. 3. 18. Whose God is their belly, who glory in their shame, and who mind earthly things, and that are enemies to the Cross of Christ.] though perhaps you are no enemies to his Name. Believe it, Gentlemen, whatever your thoughts
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of your selves may be, you will find that no Religion will save you, that stoopeth to the world, and is but an underling to your fleshly interest.

4. How unlike are you to your Profession and your Covenant with God? and to your Confessions, and Prayers to him? Did you not renounce the flesh, the world and the Devil in your Baptism? Do you not still Profess that heaven is best, and God is to be preferred, and yet will you not do it, but let your own Professions condemn you? Do you not ordinarily confess that the world is vain, and yet will you shew your selves such Dissemblers, as to love and seek it more then God? As if there were no more Power in the Spirit of Christianity, then in the Opinion of Zeno the Philosopher, who having oft said that Poverty and Riches were neither good nor bad, but things indifferent, was yet dismayed when he heard that his farms were seized on by the enemies, the Prince having sent one with the report to try him; telling him when he had done, that Now Riches and Poverty were not things indifferent. How oft have you prayed to be saved from Temptation? and yet will you still dote upon your snares and fetters; and shew your selves such hypocrites as to love the temptations which you pray against.

5. You are guilty of a double injury to God; in that you are obliged to him as his Created subjects, and yet more obliged by your Riches and Honours, which he hath given you for your Masters use, [To whom men give much, from them will they expect the more, Luke 12. 48.] For a servant that hath double wages to abuse you; for a friend that hath received double kindness to prove false to you; for a Commander in the Army to betray his General, is sure an aggravation of the crime. Must God advance you highest, and will you thrust him lowest in your heart? Must he feed you with the best, and cloath you with the best, and will you put him off with the worst? Have you ten times; or an hun-

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dred times more wealth from him, then many an honest heavenly Believer; and yet will you Love and Serve him less?

6. Is it not pitty and shame, that you should thus turn Mercies themselves into sin, and draw your bane from that which might have been a blessing? Will you be the worse, because God is so good to you? Must he give you health and time for his service, and give you such plentiful provision and assistance, and will you be worse in health then others are in sickness, and worse in Plenty then others are in want? Is not this the way to dry up the streams of Mercy, when the more you have, the worse you are?

7. You exceedingly wrong the Church and Commonwealth: For it is for the publick good that you are advanced; and you should be a blessing to the Land: And will you cast away that time and wealth upon the flesh, which you have received for such noble ends. Rob not the Church and Commonwealth, of what you owe it; by engrossing it to yourselves, or consuming it on your lusts.

8. Great men have a great account to make: You shall shortly hear, [Give account of thy Steward-ship, for thou shalt be no longer Steward.] If God have entrusted you you with a thousand pound a year, it is not the same reckoning that must serve your turn, as would serve his turn that had but an hundred. Your improvement must be somewhat answerable to your receivings. Do you need to be told, how sad a reckoning it will then be, to say, [Lord, I employed most of it in maintaining the Pomp and Pleasure of my self and family, even that Pomp of the world, and those sinful lusts of the flesh, which in my Baptism I forswore; and the rest I left to my children, to maintain them in the same pomp and pleasure, except a few scraps of my Revenews which I gave to the Church, or poor.]

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9. Your wealth and greatness do afford you great opportunities to do good, and to further the salvation of your selves and others : and worldliness and sensuality will rob you of these opportunities. O how many good works might you have done, to the honour of your Lord, and the benefit of others and your selves, if you had made the best of your Interest and Estates ? The loss of the Reward will shortly appear to you a greater loss, then that which you now account the loss of your estates.

10. Your worldliness and sensuality is a sin against your own experience, and the experience of all the world. You have long tryed the world ; and what hath it done for you, that you should so over-value it. You know that it is the common vote of all that ever tryed it, sooner or later, that it is vanity and vexation. And have you not the wit or grace, to learn from so plain a teacher as Experience, yea your own experience, yea and all the worlds experience.

11. You sin also against your very Reason it self, and against your certain knowledge. You know most certainly that the world will serve you but a little while. You know the day is hard at hand when it will turn you off ; and you shall say, I have now had all that the world can do for me : Naked you came into it, and naked you must go out of it. *Haud ullas portabis opes Acherontis ad undas.* And then you shall more sensibly know what you now so overvalued, and what you preferred before God and your salvation, then now I am able to make you know. O what low thoughts will every one of you have of all your pomp and pleasure, your vain-glory and all your fleshly accommodations, when you perceive that they are gone, and leave your souls to the Justice of that God, whom for the love of them you wilfully neglected ? If poor men of mean and low education, were so sottish as not to know these things, me thinks it should not be so with you, that are bred to more understanding then they.

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12. Lastly, you sin against the most plain and terrible passages of Scripture, seconded with dreadful judgements of God, inflicted either upon your selves, or at least on others of your rank before your eyes. You have read or heard the words of Christ, Luk. 9. 25. [For what is a man advantaged, if he gain the whole world, and lose himself, and be cast away.] And Luke 12. 33, 34. Sell all that you have, and give alms: provide your selves baggs which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth. For where your treasure is, there will your hearts be also.] You have heard there the terrible Parable of the Rich man, Luke 12. 16, 17, 18, 19, 20. which endeth with [Thou fool, this night thy soul shall be required of thee, and then whose shall those things be which thou hast provided] with this general application, [So is he that layeth up treasure for himself, and is not Rich towards God.] And you have heard that more dreadful Parable, Luke 16. of the Rich man that was cloathed in purple and fared sumptuously, and what was his endless end. You have heard the difficulty of the salvation of the Rich. Luke 18. 24, 25. [How hardly shall they that have Riches enter into the Kingdom of God?] Because they are so hardly kept from loving them inordinately, and trusting in them. You have heard how fully Christ is resolved that no man can be his Disciple that forsaketh not all that he hath for him, Luke 14. 33, 26, 27. And if you go never so far in your Obedience, and yet lack this one thing, to part with all (in affection, and resolution, and practise when he requireth it) and follow Christ in sufferings and wants in hope of a treasure in heaven, its certain that Christ and you must part. Luke 18. 22. You have heard the terrible passages in Jam. 5. 1, 2, &c. and abundance such in the word of God: And yet are you not afraid of worldliness
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or sensuality ? You have seen in England the Riches of abundance quickly scattered, that were long in gathering ; and God knows how many lost their souls, to build that which a few years wars pull'd down. And yet when you have but a little breathing time, you are at it again as eagerly as ever ; as men that knew no greater good, and are acquainted with no better and more gainful an employment.

Gentlemen, do you know indeed, what it is that you make so great a stir for ? which you value at so high a rate ? which you hold so fast ? which you enjoy so delightfully ? You do not know : I dare say by your using of it that you do not know it. Or else you would soon have other thoughts of it, and use it in another manner. Come nearer, and see it through : and look into the inside. Consult not with blind and partial sense ; but put on a while the spectacles of faith : go into the Sanctuary, and see the end. Nay Reason it self may tell you much of it. When you must part with it, you'll wish it hang'd loose from you, and not been so glued to you, as to tear your hearts. You feel not what the Devils lime-twigs have done, till you are about to take wing, either by an heavenly contemplation, or by death ; and then you'll find your selves entangled. The world is like to bad Physicians, quorum successus Sol intuetur, errores autem Tellus operit. The earth beareth yet all the good it doth you, but Hell hath hidden from you the mischief that it hath done to millions of your Ancestors : and therefore though this their way was their folly, yet do their posterity approve their sayings, Psal. 19. 13. Dic mihi, saith Bernard, ubi sunt amatores mundi, qui ante pauca tempora nobiscum fuerunt ? Nihil ex eis remansit, nisi cineres & vermes. Attende diligenter, qui sunt & fuerunt, sicut tu, comederunt & biberunt, riserunt, duxerunt in bonis dies suos, & in puncto ad inferna descenderunt. Hic caro eorum vermibus ; illic anima eorum flammis deputatur, donec rursus

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rursus infelici collegio colligati sempiternis ignibus involvantur. Who would so value that which he must eternally complain of, and not only say, It hath done me no good, but also say; It hath deceived me and undone me? I would not thank you to make me the Owner of all your Lands and Honours to day, and take it from me all to morrow. What the better now are your Grand fathers, and great Grand-fathers, for living in those houses and possessing those lands, and honours and pleasures, that you possess? Unless they used them spiritually, and holily for God, and heaven, and the common good, they are now in hell for their sensuality upon earth, and are reaping as they have sown, (Gal. 6. 7, 8.) and paying dear for all their pleasures. Their bones and dust do give you no notice of any remnants of their honours or delights; and if you saw their souls, you would be further satisfied. It may be there stands a gilded Monument, over their rottenness and dust; and it may be they have left an honourable name with those that follow them in their deceit, (and so might the tormented Rich man with his Brethren, Luke 16. who were following him towards that place of torment.) A just judgement of God it is, to to give up men that choose deceit, to be thus befooled. That they should not only despise the durable Riches, and choose a dream of honour, wealth and pleasure here; but also, that their end may answer their beginning, they should also take up with a picture of honour and felicity when they are dead; That their deceived posterity may see a gilded Image bearing an honourable mention of their names, and hear them named with applause, and so may be allured the more boldly to go after them. And so a shadow of wisdom and vertue, hath a shadow of surviving Honour for its Reward; which alas, neither soul nor body is the better for. You see that all your wealth and honour will not preserve your Honourable Corpse from loathsom putrefaction. How much less will it
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keep your guilty souls, from the place that you have here been purchasing by your Mammon ?

Sic metit Orcus

Grandia cum parvis non exorabilis auro.

If this be your Wealth, and Honour, and Delight, the Lord deliver me from such a felicity —

Hæc alii capiunt ; liceat mihi paupere cultu
Securo, charo numine posse frui.

For what is the hope of the hypocrite, though he hath gained, (or scraped together, as the Hebrew may be turned) when God shall take (or pull) away his soul ? *Job 27. 8.* [The triumphing (or praise) of the wicked is short, (or but at hand) and the joy of the hypocrite is but for a moment, *Job 20. 5.*

Yea one would think that the very troubles and smart that in this life accompanyeth your wealth and honour, in the getting and keeping, and the gripes of conscience, that the fore-thoughts of the parting hour, and your heavy reckoning, must needs mix with all your pleasure and vain glory, unless you have laid asleep your wits ; besides your experience of the emptiness and deceit of all that you have overvalued ; I say, one would think that this much should somewhat allay your thirst, and calm your minds, and make you think of a better treasure. Sure I am that God would do ten thousand fold more for you, and be better to you ; and yet because of some fleshly arguments, you are turned away from him. He cannot be thus loved, and delighted in, and sought, and yet he offereth more for you then the world doth. Saith Augustine, Ecce mundus turbat, & amatur ; quid si, tranquillus esset ? formoso quomodo hæreret, qui sic

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fic amplecteris foedum : Flores ejus quomodo colligeres, quia spinis non revocas manum?] *And it is just that they should have a bed of thorns, that wilfully make choice of it. Seneca thus justifieth God, that though he give men such perplexities and vexations, it is nullis nisi optantibus, only to them that will needs have it so, and are choosers of their own distractions : Choosers do I say? Yea and will compass Sea and Land for it? Stretch conscience for it till it tear or can stretch no further? Oppress and defraud for it (some of them) : break Vows and Covenants for it . sell God and Heaven for it : scrambling with such distracted violence for the smoaky honours, the nominal wealth, the intoxicating pleasures of a few hasty daies, that they care not what they part with for them, nor who they bear down that standeth in their way. Quid non mortalia pectora cogit, Auri Sacra fames—• And is Christ worth no more, then to be sold with Judas for so base a price? Is our heavenly birth-right a thing so base, or the promise of our immortal Crown so uncertain, as to be parted with on Esau's terms? Is God and Endless Glory worth no more, then this comes to! Propter nummos Deum contemnere, saith Hierom, to despise and cast off God, for a thing so base, is the basest kind of despising him. The Idolators that villified him by making images of him, were askt, To whom will you liken me, saith the holy One, Isa. 40. 18, 25. And these sensual and covetous idolators must be asked, [Whom will you match with God? or set up against him, and prefer before him? What will you choose, if you choose not him? What shall be your portion instead of heaven?] Doth it excuse you that the world hath so lovely an aspect? Yes, if God be not more amiable then it, and if his face and favour be not more desirable. Doth it excuse you that the Baits of the world are pleasant and that it offered you fair : Yes if*
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God had not out-bid it, and offered you ten thousand times more, Doth it excuse you that the world is near and certain, and heaven uncertain or out of sight? Yes, if you are beasts that have no Reason to know what will be, but only sense to feel what is; or if God have not given you an infallible promise, befriended by Reason, sealed by multitudes of uncontroled Miracles, and transcribed on his servants hearts; and if the Greatness of the Glory promised were not sufficient to do more at a distance with a man of faith and reason, then childish trifles near at hand; as the Sun at a distance giveth us more light then a glow-worm that is hard by. Yea and if the world which you think so certain, were not certainly transitory and vain; so that he that gets it, is certain shortly to be no gainer, and he that looseth it, to be no loser. You look on a poor praying self-denying Believer, but you look before you on a Saint that shall reign with Christ, and judge the world, when he cometh to be glorified in his Saints, and admired in all them that believe, 2 Thes. 1. 10. You see them sow their seed in tears, but see it not springing up, nor do you foresee the joyful harvest. You see them following Christ through tribulations, bearing his Cross and despising the shame; but you see them not yet set down with him on their thrones. The sight you see, but the triumph you see not. You see them tost at Sea, but you know not how sure a Pilot they have; nor do you see the riches of their freight. You see sickness or persecution unpinning their corruptible rags, and death undressing them, but you see not the cloathes which they are putting on. You see them laid asleep by death; but you see not their awaking; nor the rising of their Sun, when the Righteous shall have dominion in the morning. The man that is dead to the world you see; but you see not the life that is hid with Christ in God, nor their appearing with him in Glory, when Christ who is their life appears. Your unbelieving souls imagine there will be no

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May or harvest, because it is now Winter with us : You think the Rose and beauteous flowers which are promised us in that Spring, are but delusions, because you know not the vertue of that life thats in the root, nor the Powerful influence of that Sun of the Believers. You see the dead body, but you see not the soul alive with Christ, retired into its Root. You see the Candle put out, and know not whether the flame is gone, and think not how small a touch of the yet living soul will light it again.

And so on the other side, you look on the swaggering Gallant, but you look not on the ulcerous soul; you hear them laughing and jesting in their jovialty; but you hear them not yet groaning in their pains: you see them clambering into the seat of honour, but see them not cast into the grave: you see them run and ride in pompe and pleasure, following the delights of the flesh, attended by their followers that honour and applaud them; but you see them not yet gasping under the pangs of death, nor laid in the dust as still as stones. You see their beauty and glittering attire, but you see not the pale and ghastly face that death will give them, nor the skulls that are stript of all those ornaments; you smell their perfumes, but you smell not their putrefaction; you see their lands and spacious houses and sumptuous furniture; but you see not how narrow a room will serve them in the grave; nor how little there they differ from the most contemptible of men. Nay more; you see them with Ahab going forth to battle, and leaving the Prophets with the bread and water of affliction; but you see them not yet returning with the mortal blow; you see them in their honours and abundance, but see them not on Christs left hand in judgement: you see them cloathed richly and faring deliciously every day; but you see them not in hell torments, wishing in vain for a drop of water to abate their flames: you hear them honoured, and hear their words of pride and ostentation; but you hear them

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them not yet crying out of their folly, and bewailing their loss of present time, and lamenting in vain the unhappy choice that now they make. Sirs, believe it, future things are as sure as present: These things are no fables, because they are not visible yet: You see not God, and yet he is the Principal Intelligible object: you see not your own Intellectual souls; and yet you know you have them, by the Intellection of other things. You see not your own eye-sight; and yet you know that an eye-sight you have, by the seeing of other things. If there were not an Invisible God, there would have been no visible creatures. Visibles are more vile, and are for 1 visibles that are more noble. Our visible Bodies, are for our Invisible Souls. This visible life, is the womb of everlasting life that is Invisible: we are hatched by the Spirit in this shell, till we are ready to pass forth into that glorious light that here we see not. I beseech you Gentlemen awake, and be not solamentably deceived, as to think that your honourable Pleasant Dreams, are the only Realities. O no! it is the last awaking hour, that will shew you the now unconceivable Realities. You are now but as in jest in your pomp and pleasure; but you shall then be in good sadness in your pains and loss; if Sanctifying Grace do not prevent it, by putting you out of your jeasting vein, and making you in good sadness to be men of Real Faith and Holiness, and lay about you for the Real Joies. Believe it Sirs, the life of Christianity is not a bare Opinion: It is a living by faith upon a life invisible: and so serious resolving a Belief of the Truth of the everlasting blessedness (as purchased and given by Jesus Christ to persevering Saints) as effectually turneth the affections and endeavours of the man to the Loving and seeking it above all this world. Its one thing to take God and heaven for your portion, as Believers do; and another thing to be desirous of it as a reserve, when you can keep the world no longer. Its one thing to sub-

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mit to Heaven as a Lesser evil then hell ; and another thing to desire it as a greater Good then earth. Its one thing to lay up your Treasure and Hopes in heaven, and to seek it first ; and another thing to be contented with it in your Necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth the Religion of serious Christians, and of Carnal worldly hypocrites. But I shall break off my Admonition, and end with some Advice.

Direct. 1. Look upon this world and all things in it, with the fore-seein^g eye of Faith and Reason, and value it but as it deserves : And then you will neither be eager after it, nor too much delighted in it, nor puffed up by it, nor will it so prevalently entice you to venture or neglect eternal things. Did you know and well consider but what an empty fading thing it is, you could never be satisfied with so poor a portion, nor quiet your souls till you had assurance or sound hopes of better things : Nor would you take such pleasure in childish trifles ; nor debase your selves, to be so inordinately employed, about such low and sordid matters, while God and your eternal happiness are laid by. You take not your selves for the basest of men, much less for bruits or ideots : O then do not make your selves the basest ; and do not unman your selves, and brutifie your immortal souls. A heathen could say, [Nemo alius est Deo dignus, nisi qui opes contempnit.] If you would be Rich, choose that which will make you Rich indeed : make sure of his favour that is the absolute Lord of all, and then you can want nothing, whatever you may be without. And if yet you thirst for worldly Riches, or inordinately Love them, and tenaciously keep them from your Masters use, remember that this discovereth your disease ; and therefore should mind you rather to cure it then to feed it. It is not money nor any thing in this world, that will cure such an empty depraved soul. As Seneca saith, If a sick man be carried about, whether in

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a bed of gold or a bed of wood, his disease is carried with him. *It is not a golden bed that will cure a diseased man : Nor is it all the gold or honour in the world, that will help such a deluded soul, as thinks this world will make him happy. Get but the cure of your Carnal minds, and a little will serve you. For it is your sinful fancy that would have much, and not your nature that needs much. Saith Seneca, Si ad naturam vives, nunquam eris pauper ; si ad opinionem, nunquam eris dives : Exiguum natura desiderat ; Opinio immensum.] He is not the poor man that hath but little ; but he that would have more : Nor is he the Rich man that hath much, but he that is content with what he hath. If you pray but for your daily bread, be not such hypocrites as by the bent of your desires to cross your prayers. The nearest way to Riches, saith the Moralist, is the contempt of Riches ; and saith the Christian, to be Rich in faith, and heirs of the Kingdom which God hath promised all that Love him, Jam. 2. 5. The greatest Riches are got (proportionably) on the easiest terms Loving the world will not procure it : but Loving God will procure the everlasting fruition of his Love. Millions love the world that miss of it : but no man misseth of God that Loveth him, above the world. Buy not these gawds then at a dearer rate, then you may have the Kingdom. If you have not enough, make sure of heaven and that will be enough for you : and get a cure for your diseased minds, which is easier and more profitable then to fulfill them. No man, saith Seneca, can have all the world : but he may have a mind that can contemn all the world. No man can have all that he will : but he may be content to be without it. The disease is within you, and there must be the Cure.*

Direct. 2. Be sure to fix with a serious faith upon the Inivisible glory as your portion : and then look at all things in this world, as good or bad, as they respect

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your end: and judge of them as they help or hinder you in the main. Nothing but a truly heavenly mind, is the saving cure of an earthly mind. No man will rightly let go earth, till he have the powerful Light that hath shewed him the greater good, and given him a taste of the world to come. Had you not been strangers to God and heaven (in heart, whatever you were in tongue and fancy) you could never have so fallen in love with earth. None are so much disposed to travail into other Countries, as they that are fallen out with their own. Remember that you have not one penny or pennies worth in the world, but what you had from God, and must be accountable to God for; and must employ with an eye upon his will, and your salvation. I do not call you to cast away your Riches, but to see that you use all that ever you have, as will be most comfortable to you in your last review. I know, as Seneca saith, He is a wise man that can make use of earthen vessels, as if they were all silver: and he is wise too, that can make use of silver vessels as if they were but earth. *Infirmi est animi pati non posse divitias:* but its one thing to Bear Riches, and Use them for God, and another thing to Enjoy them with delight. I neither take the Monasticks to be the only or the highest in perfection; nor yet do I condemn necessitated retirements. For I know it is hard to most to converse with God in tumults, and to hear the still voice of his Spirit, in the murmuring noise of a crowd: I know that the commons are usually more barren and fruitless then inclosures: and that the fruit-tree that groweth by the high-way side, shall have many a stone and cudgel thrown at it, which those that are in your Orchard scape. But still look to your end, and secure the main: Dream not that you have any full Propriety: Remember that you are Gods Stewards. Set therefore your Masters name and not your own upon every penny-worth you possess: Let Holiness to the Lord be written upon all. Possess nothing but what

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is Devoted to him, to be used as he would have you. Put him not off with scraps and leavings, that gave you all. So much as you save from him, you lose, and worse then lose ; and so much as you lose for him, and surrender to him, and improve for him, you save and more then save. For Godliness with content is great gain. And he that is faithful in a little, shall be made ruler over much. Its thus that all things are sanctified with the Saints.

Direct. 3. Think not that your Riches are given you to fulfill the least inordinate desire of the flesh : Or that you may take ever the more sensual ease or pleasure , if you had all the world : But remember that better wages obligeth you to more work : And therefore rise as early , and labour as hard in your own employment (the more for the common good , the better) yea and deny your flesh as much , as if you had but food and rayment. If you have much, give the more, and use the more, but enjoy never the more ; and let not your sensual desires find ever the more provision : A rich man that is wise, and a faithful Steward, may live in as much self-denial, and labour as hard , and humble his flesh as much, as he hat hath but his daily bread. God sent you not in provision for his enemy : All that is made the food of sin, or that doth not help you up to God , is employed contrary to the end that you received it for.

Direct. 4. Be sure that you deal with the world as a Deceiver : Be very suspicious of all your Riches , and Honours, and Delights. Feed not on these luscious summer-fruits too boldly, or without fear. Remember how many millions the world hath deceived before you. None come to Hell but those that are cheated thither by the flesh and the world. With what exceeding vigilancy then have you need to deal with such a dangerous deceiver ; when all your happiness, and all your hopes is at the stake and if you be deceived, you are undone. Its force is nothing so perillous as its fraud.

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————— Ubi vincere aperte ,
Non datur , infidias armaq; tæta parat.

They that have to do with such a cheater in a case of such everlasting consequence, should be suspicious of every thing, and trust the world as little as is possible, when, Qui cavet ne decipiatur, vix cavet, cum etiam cavet.

Et cum cavisse ratus est, sæpè is cautor captus est (ut Plaut.)

As Bucholcer was wont to say when his friends extolled him, terreri se etiam laudationibus illis, ut fulminibus ; So should you possess your Honours and Riches in the world. And as the same Bucholcer said to Hubner when he went to be a Courtier : Fidem diabolorum tibi commendo : credere & contremiscere : viz. promissionibus aulicis credere, sed cautè, sed timidè : So should you be affected to the world : Trust and tremble ; or rather Trust it not all : Nay, have you not been deceived by it already ? And will you be more foolish than the silly fish, that will scarcely take the hook that he was once pricked by ; or then the silly fowls that will be afraid of the net that once they have escaped from, and of the Kite that once hath had them in her claws : Tranquillas etiam naufragus horret aquas. Nay at the present, if you take any heed of your souls, you may easily perceive what a clog the world is : We are commonly better when we have least of it, or are leaving it, then when we have it at our will. A man may see the utmost visible part of the earth, and the Horizon at once ; but if he look on the earth that is near him, he cannot see the heavens at that time, much less the Zenith. Our Own Riches, our Present Riches, our Nearest and Dearest temporal good, is the greatest averter of the mind from heaven. We are commonly like Antigonus sick souldier, that fought well because he lookt to die : but grew a Coward as soon as he was cured. So that
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most of us have need of the counsel which the Bishop of Colen gave the Emperour Sigismund that askt him, What he should do to be happy? [Live, saith he, as you promised to do, when you were last sick of the stone and gowt.] Even the most notorious sinners seem Saints when they see the world is leaving them. And doth not common reason tell us that that which will so move us then, should prevail with us as much before, when we are certain all our life time that this parting time will come? Indeed the creature as it is annexed unto God and subservient to him, may have an answerable trust and love: The smallest twig that is fast to the tree, may help you out of the water if you lay hold of it; But if it be broken from the tree, it will deceive you, though you hold it never so fast. O therefore look for surer footing: A handfull of water will not save you from being drowned. Build on the Rock of ages, that never faileth them that trust him; though yet the blind unbelieving world, be more distrustful of him, then of that which they have tryed is not to be trusted. A wise man should know him to be trusty that he trusteth in a case that concerneth his salvation. And true Believers and none but they may say with Paul, I know whom I have trusted, 2 Tim. 1. 12.

Direct. 5. Let it be your daily care to keep clear accounts between God and you, of your Receivings and Disbursements. Its time to bewail the expence of that, if it be but a groat, that you cannot give a comfortable account of. When ever you have several waies before you, for the laying out of your money or your time, let the Question be seriously put to your heart, Which of these waies shall I wish at death and judgement that I had expended it? and let that be chosen as the way.

Direct 6. Be sure to watch those thieves that would rob you of your Masters talents that should be employed for his use. And will you give me leave to be

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plain with you in instancing in a few of them.

1. How many ungodly Gentlemen do wast that in a thing that they call, Great House-keeping, (that is, the inordinate provisions for the flesh, and a freedom for men to play the gluttons or drunkards in their houses) which might have been expended to their greater honour and commodity?

2. How many be there that spend that in unnecessary feasting of their friends, that might have been far more advantageously improved?

3. How many be there that spend more in the excess of one or two suits of apparel, then would have sufficed to the relief of a distressed family for a twelve moneths space?

4. How many be there that lay out more in needless build-ings, walks and gardens, then would save the lives of an hundred or a thousand of the poor, that perish by hunger, (or by diseases bred by want :) They will not spare from their own superfluities, to supply the necessities of their Brethren? Is this loving their neighbours as themselves, and doing as they would be done by?

5. How many be there that spend more needlessly on horses, dogs, or hawks, and cast away more at one game at Dice, or at a Cock fight, or an Horse-race, then would keep a poor Scholar at the University. (But I hope the Parliament hath cured this.)

6. But the principal and least lamented abuse of Riches, is Childrens excessive portions; For children are as a surviving self : Men think themselves but half dead, while their children live : And therefore as self is that Idol of the wicked, to whom all the creatures of God are sacrificed, so they employ all one way or other for themselves as long as they live, and then leave it when they die, to themselves in their posterity. When they have like unfaithfull Stewards, detained Gods due from him, as long as they live, they leave it to their children to detain it after them. Mistake me not :

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I perswade you not to be unnatural. Your children must be provided for if you be not worse then Infidels. But I tell you by what Rules I should proceed, were it my case. 1. If I had never such ungodly children, I should provide for them, if I could, their daily bread, and leave them enough for food and rayment, unless they were such as ought not to live, or be maintained. 2. If I had better children, that were likely to use what they had for God, I should leave them all that could be spared from more necessary uses, that their lives might be more free from care, and they might be serviceable to God with their wealth when I am dead: And the more confident I were that they would be faithful Stewards of it, the more I should commit to their trust. 3. I should not take it to be my Duty to levell my posterity with the poorer sort, unless some special Call of God, or extraordinary publick exigence did require it. So much for the Affirmative. What I should do for them. But for the Negative, What I should not do for them) 1. I should think that in a case of some extraordinary Necessities to the Church or Common-wealth, I were bound to alienate all from my posterity, at least, except their food and rayment. 2. I should still in the General conclude that all must be for God, as he is the Owner of me and all; and therefore I should enquire which way it is his will that I should dispose of it. And where my conscience tells me he would have me use it, I should do it, though to the denial of my self or my posterity. 3. I should alway prefer the Publick Good of Church or Common-wealth, before the personal wealth of my posterity, and therefore should provide for them in a subserviency to the greater good, and not prefer their wealth before it. 4. I should think my self bound to expend all that I had, in that way as might most promote the principal Interest of my Lord, unless in cases where he had tyed me by any special Obligation to a more private expense of it. 5. I should judge that the ordinary Necessities of the Church and

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poor are so great, as should command me very much to abate of full provisions for my posterity. And for the proportion, I should labour to discern, whether the times were such, and my posterity such, as that the stock of my estate would be more serviceable to God in their hands, or otherwise laid out. For the times and quality of children may make a great alteration in the case. 6. Had I an only son that were notoriously ungodly, I would leave him no more then food and rayment, if I had ten thousand pound a year, but would give it to God for the works in which I might promote his interest. My Reasons are many, which I have touched upon in another discourse. As, 1. Such as forfeit their very daily bread, should not have any more then their daily bread: But such notorious wicked ones forfeit their daily bread. He that will not labour, saith Paul, let him not eat, 2 Thes. 3. much more in such greater cases. 2. According to Gods antient Law, Deut. 21. they forfeit their lives, and the parents there were to cause them to be put to death, that were obstinately unreformed. And is the case so altered think you now, as that you are bound to make such children rich, that parents then were bound to put to death? 3. I am not bound to give unnecessary provisions to an enemy of God, to mis-employ it, and strengthen him to do mischief, and be more able to oppress Gods servants, or oppose his Truth, or serve the Devil.

I forbear to mention the proportions of mens estates, that I think they are ordinarily bound to alineate, but shall leave you to Prudence and the General Rules, lest I seem to you to go beyond my line. But in general I must say, that it is a selfish and an hainous error, to think that men should lay up all that they can gather for their posterity, and all to leave them rich and honourable, and put off God, and all charitable uses, with the crumbs that fall from their Tables, or with some inconsiderable driblets. If the Rich man in
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Luke 18. might have followed Christ on such terms as these, he would hardly have gone sorrowfully from him.

1. By this men shew that they prefer their children before God. 2. And that they prefer them before the Church, and Gospel, and the Common-wealth: When an heervick Heathen would have confessed that his estate and children, and his life were not too good to be sacrificed to his Countrey; as the case of the Decii and many other Romans that gave their lives for their Countrey witnesseth. 3. These men prefer the worldly riches of their children before the souls of men: When they have so many Calls to employ their wealth to the furthering of mens salvation, and put by all that their children may be rich. 4. They prefer their childrens Riches before their own everlasting good: Or else they would not deny themselves the Reward of an holy improvement of their talents, and cast themselves upon the terrible sentence that is past upon unprofitable servants, and all to leave their children wealthy. 5. They prefer the bodily prosperity of their children before their spiritual: Or else they would not be so eager to leave them that Riches, which Christ hath told them is such a snare, and hindrance to mens salvation. 6. They would teach all the world the easie art of never doing good in life or death. For if all must follow their principles, then the Parents must keep almost all for their children, and the children must do the like by their children, and so it must run on to all generations, that their posterity may be kept as rich as their predecessors. 7. How unlike is this to the antient Saints; and how unlike to the general precepts of self-denyal, and doing good to all while we have time, &c. which Christ hath left us in the Gospel. Enable your children to be serviceable in the Church and Common-wealth, as far as you may; but prefer them not before the Church or Common-wealth. Wrong not God, nor your own souls, nor the souls or bodies of other men, to procure your
(d 3) children

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children to be rich. It will not ease your pains in hell, to think that you have left your children Rich on earth. Its few of the great and noble that are Called. They will have an easier way to heaven in a mean estate. Their Nurses milk contented them when first they lived in the world: and will nothing but Lands, and Lordships, and superlative matters now content them? when they have a shorter time to use it? Poor men can sing as merily as the Rich, and sleep as quietly, and live as comfortably, and die as easily: Cantabit vacuus——They are free from abundance of your cares and fears. The Philosopher that had received a great gift of Gold from a Prince, sent it back to him the next morning, and told him that he loved no such gifts as would not let him take his sleep (for thinking what to do with it.)

Direct. 7. Lastly, Study the Art of doing Good, and making your selves friends of the Mammon of unrighteousness, that when you go hence you may be received into the everlasting habitations. Remember how much of your Religion doth consist in the Devoting of your selves and all to God, and improving his stock, and being Rich in good works, ready to distribute and communicate, 1 Tim. 6. 18. And how much will be laid upon this at Judgement, Matth. 25. God doth not call upon you for your charity, as if he would be beholden to you, or needed any thing that you can give him; but because he will thus difference his hearty followers from complementing hypocrites. The poor you shall have alwayes with you: and the Church shall alwayes want your help, and Christ will be still distressed in his members, to try the reality of mens professions, whether they love him above all, or else dissemble with him, and wheether they have any thing that they think too good for him. It is a certain mark of an hypocrite, to have any thing in this world, so dear to you that you cannot spare it for Christ.

Remember

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Remember then that it is your own concernment : If you would be ever the better for all your wealth, nay if you would not be undone by it, study how you may be most serviceable to God with it. Cicero could say, that to be Rich is not to possess much, but to use much. And Seneca could rebuke them that so study to encrease their wealth, that they forget to use it. If really you be Christians heaven is your portion and your end : And if so, you can love nothing else, nor use any thing else, rationally, but as a means to attain that end. See therefore in all your expences, how you attain or promote your end. Alas men are so busily building in their way, that they shew us that they take not themselves for travellers : They are so familiar with the world, that they shew us they are not strangers, but at home. They make their garments so fine, and lay such mountains on their backs, that we see they mean not to be serious Runners in the Christian race. The thorny cares that choak Christs seed, do shew that they are barren, and nigh to burning. If you gather Riches for your selves, (Luke 12. 21.) you are standing pits : If you are Rich to God, you will be running springs, or cisterns. There is a blessed Art of sending all your Riches to Heaven before you, if you could learn it, and were willing to be happy at those rates : It is not for your Riches that God will either condemn or save you ; but for the Abasing or improving them. Though Lazarus was a beggar, yet Abraham had been rich, whose bosom he was in. Rich men must know, saith Ambrose, that the fault is not in Riches, but in them that know not how to use them, Nam divitiæ ut impedimenta sunt improbis, ita bonis sunt adjumenta virtutum. O that you could but be sensible of the difference, betwixt them that can say at last, [We have used our stock for the service of our Lord : We studied his Will and Interest, and accordingly employed all that we had in the world]
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and them that must say, [We gave now and then an alms to the poor; but for the substance of our estates, we spent it carnally for the flesh, to bear up our pomp and greatness in the world, and then we left it to our children to do the like when we were dead.] There is as wide a difference between the end of these two waies, as there is betwixt Heaven and Hell: And surely the way is connexed to the end. Think not either that you can serve God and Mammon, or that you may live to the world, and die to God. When one was asked whether he had rather be Cræsus or Socrates, he answered that he had rather be Cræsus while he lived, and Socrates when he came to die: But dream not you of such a choice. Gal. 6. 7, 8. Be not deceived; God is not mocked: Whatsoever a man soweth, that shall he also reap: If you sow to the flesh, of the flesh you shall reap corruption: but if you sow to the Spirit, of the Spirit you shall reap everlasting life.]

And this much more let me add, that if you intend your wealth for God, you must not think of evil getting it: For God will not accept a sacrifice, that is got by falshood, rapine or injustice. Nay if you intended it indeed for God, you would not dare to procure it by sin. For God needeth not fraud, perfidiousness or injustice, to promote his service. Pietas sua federa servat. As Austin saith, Ream linguam non facit, nisi rea mens: So I say here. Your mind is first guilty of denying God, whatever you pretend, when you dare thus by your deeds deny him.

*Yea let me add, that so far should you be from yielding to any temptation to be covetous, for God, for your family, or any good end that may be offered you, that you should make an advantage of such temptations, to watch the world and your deceitful hearts the more narrowly hereafter. And if in all temptations to worldliness, you could turn them to a gain
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and duty, and over-shoot the tempter in his bow, it were a point of singular Zeal and Prudence. When he would put any covetous motion into your mind, or work it into your hands, give then more liberally, or do more good then you did before. Let this be all that the deceitful flesh, and world shall get by you: Fallite, fallentes— Et in laqueos, quos posuere cadant.

I know that flesh and blood will stand in your way with abundance of dissuasives, and make you believe, that this so plain and great a duty, is no duty. In the verbal part of godliness it would allow God but little: but in the more costly practical part, much less. Sometime it will tell you that men are so naught that they deserve not your charity: But Christ deserveth it: give it therefore to him. Sometime it will tell you of mens unthankfulness: but satis est dedisse; you have done your duty: God accepteth it: Other mens thankfulness, is not your Reward. You are more unthankful your selves to God. You are called to imitate him that causeth his Sun to shine and his rain to fall on the just and on the unjust, and that daily bestoweth his mercies on the unthankful. Sometime it will tell you of the uncertainty of reaching the end of your Charity: That if you maintain Schollars to Learning they may prove ungodly: if you leave any considerable gift to pious uses, sacrilegious and rapacious hands may alienate it. But you are sure of succeeding in your ultimate end, which is the pleasing of God and your own salvation: It is not lost to you if it be to others. Cast your bread upon the waters; if you cannot trust God, you cannot obey him, Do your part, and leave his part to himself. Its your part to Give; and its Gods part to succeed it for the attainment of the end. He that is worst is likest to fail: And whether think you is better, God or you? and which should be more suspected. He is unworthy the name of a servant of God, that will run no hazard for him. Venter your charity

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in a way of duty, or pretend not to be charitable. Will you not sow your Masters corn, till you are certain of a plentiful increase? And do you think that he will take this for a good account? This is the foolish excuse that Christ hath told you shall have a terrible sentence: you will hide Gods talent for fear of losing it; but wo to such unprofitable servants.

Sometime the flesh will tell you that you may want your selves, or your posterity at least; and that you were best gather till your stock arise to so much or so much, and then God shall have some. A fair bargain! First like ungodly men by their Repentance and Conversion; they will sin till they are old, and then they will turn. But few turn that delay with such resolutions. If God have not right to all, he hath right to none. If he have right to all, will you give him none but your leavings. A swine will let another eat when his belly is full. What if you are never richer, will you never do good therefore with what you have?

*And for the impoverishing of your self, if you fear being a loser by God, you may keep your Riches as long as you can, and try how you can save your self and them. A mans life consisteth not in the abundance that he possesseth. Do not imagine that you need more then you do. If Monasticks think it their perfection to be wilfully poor, and Seneca thought it the Cynicks wisdom, quod effecit nequid sibi eripi posset; you may much more rejoyce in such an estate if God bring you to it, by or for well-doing. You live in dangerous times: Wars and thieves may soon levell your estates; Can there be greater wisdom then to send it all to heaven, and lay it up with God, and put it into the surest hands; and put it to the only usury? Aut ego fallor, aut regnum est, inter avaros, circumscriptores, latrones, plagiarios, unum esse, cui noceri non possit. Cannot a man live think you without wealth and honour. Siquis de
talium*

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talium fælicitate dubitat, potest idem dubitare, & de deorum immortalium statu, an parum beatè degant, quod illis non prædia, nec horti sint, &c. Sen. *As it is the honour of God the first mover, omnia movere ipse non motus; So it is the honour of the greatest Benefactors, omnia dare nihil habentes; He that hath it to Give, hath it more transcendently, then he that hath it but to Use. He that hath most, hath most care, and trouble, and envy, and danger, and the greatest reckoning. Neither Poverty nor Riches, was the wise mans wish, but Convenient food. Optimus pecuniæ modus est, qui nec in paupertatem cadit, nec procul à paupertate discedit. Sen. No man doth dissemble, lie, oppress, defraud for love of Poverty; but thousands do it for love of Riches. Neminem vidi tyrannidem gerere propter Paupertatem, plurimos vero propter divitias, saith the Cynick, citante Stob. Poverty is one of the cheapest medicines for the mind, and Riches a dear deceit. A Philosopher calls Poverty a self-taught vertue, and Riches a vice to be acquired with great labour and diligence: Poverty is a Natural Philosophy: an effectual doctrine of temperance: and Riches a Nursery of Pride, voluptuousness and every vice. And Paul comes near it, and speaketh more cautelously, yet home enough, that The love of money is the root of all evil, 1 Tim. 6. 10. and therefore is it self a transcendent evil.*

Sweet healthful Temperance is cheap, and may be maintained without any great revenews: it is killing luxury, excess and pride that are so dear, and require so much for their maintenance. Our journey is not of such small moment, nor our way so fair, nor our day so long, nor our strength and patience so great, as to encourage us to load our selves with things unnecessary. Christian living is daily fighting; And we use not to fight with our Riches on our backs, but for them. He that swimmeth with the greatest load, is likeliest to sink.

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Men fancy that evil in a low estate which else they would not feel ; and when they have pickt a causeless quarrel with it , and undeservedly fallen out with it , they speak abusively of it , and of God himself, for casting it upon them. Men love Riches so well, because they love sin so well. Did poverty accommodate mens vices , and feed and satisfy their sinful lusts as well as Riches , it would be loved as well. And if Riches did starve up luxury and voluptuousness as much as Poverty , they would be as much abhor'd. Few men speak highly of Honours, or Riches, or Pleasures at the last ; nor hardly of a low or suffering state. And the last judgement is commonly the wisest.

Let not therefore the fear of Poverty deter you from good works. Yea rather give speedily, and do good while you have it, before all be gone and you be disabled. Saith Nazianzen (Orat. de Amor. Pauper.) Deo gratitudinis ergo aliquid tribue, quod ex eorum numero sis, qui de aliis bene mereri possunt, non qui aliorum beneficentia opus habent : quod in alienas manus non oculos coniectos habeas, sed alii in tuas : Da operam, ut non solum opibus , sed etiam pietate, non solum auro, sed etiam virtute sis locuples. Cura ut proximo tuo idcirco præstantior sis, quia benignior. Fac calamitoso sis Deus, Dei misericordiam imitando. Nihil enim tam Divinum homo habet, quam de aliis bene mereri.] If you have no pitty on others, have some on your souls. Give not all your Lands and wealth to your flesh and your posterity : Give some of it to your souls , by giving it to God. Shall your bodies have it, and your souls have none, or but a little ? [Hoc solum quod in opibus bonum est, lucremur ; nempe ut animas nostras in eleemosynis acquiramus , facultates nostras pauperibus impertiamus , ut cœlestibus ditemur. Animæ quoque partem da ; non carni duntaxat : Deo quoque partem da, non mundo tantum : Ex ventre aliquid subtrahe,

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trahe, & spiritui consecra : Ex igne aliquid eripe, ac procul à depascente flammâ reconde; à tyranno eripe, ac Domino committe ——— Da exiguum ei à quo multa habes : Da etiam omnia ei, qui omnia donavit : Nunquam Dei munificentiam vinces, etiamsi omnia tua bona proijcias, etiamsi te etiam ipsum bonis tuis adjungas. Nam hoc quoque ipsum Accipere est, nempe Deo donare] *saith Gregory Nazianz. ubi sup.*

Of any kind of covetousness, there is none more plausibly pretended against works of Charity, then that of some Ministers, that can spare no money, because their Libraries are yet unfurnished with many Books which they would fain have. Yet here we must see, that greater works be not for this omitted. Saith Seneca (de Tranquil.) Studiorum quoque quæ liberalissima impensa est, tamdiu rationem habebo, quamdiu modum. Quo mihi innumerabiles libros & bibliothecas, quorum Dominus vix tota vita sua indices perlegit ? Onerat discentem turba, non instruit: multoque faitius est paucis te authoribus tradere, quam errare per multos. — Studiosa hæc luxuria ; imo ne studiosa quidem, quoniam non in studium, sed in spectaculum. — Paretur librorum quantum satis sit ; nihil in apparatus — Vitiosum est, ubique quod nimium est.]

Yea more, let me tell you all, and beseech you to consider it : It is your duty even to pinch your flesh, and spare it from your back and belly, that you may have wherewithall to do good. Its no thanks to you to relieve others out of that which you need not your selves : and to give God that which your flesh can spare. Such liberality may stand with little suffering or self-denyal ; and therefore will be but a poor proof of your grace. Had I ten thousand pound a year, I should think it my duty for all that, to pinch my flesh, that I might spare as much of it as is possible for God. David

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would not offer that to God which cost him nothing, 2 Sam. 24. 24. If you fare the hardlier, and go the plainer in your attire, and deny your selves that which is for any needless pōmp or ostentation, or splendor in the world; that you may have so much the more to do good with; you deal then like good husbands for God and your souls, and faithful Stewards. Why should a covetous Miser pinch his flesh more to gather Riches for himself and his posterity, then you should do to gather it for God, and to expend it on the Church and poor? Be as frugal as they; but not to the same end; so you use it for God and your poor Brethren, an honest parsimonie and gathering is a duty; and such an holy covetousness is so far from condemnable, that it is the truest Charity, which God and all wise men will most applaud. I do not mean only to deny your flesh in gross excesses, but to pinch it by a just frugality and abstinence: And yet you shall not say that I am drawing you to extreems. I would not have you so far pinch your flesh as to disable it for duty, but to deny it whatsoever doth not some way help it for duty, that we may not feed our own unnecessary delights, though with a seeming decorum & moderation, while so many about us are pinched with the want of necessaries, and so many publick excellent works are calling for our help. The flesh is to be tamed, and humbled, and brought in subjection, and scanted when greater things require it, but not to be destroyed and made unserviceable. [Infido huic corp ri quomodo conjunctus sim, haud equidem scio: quoque pacto simul & imago Dei sim, & cum coeno voluter: quod & cum pulchra valetudine est, bello me laceffit, & cum bello premitur, mærore me afficit: quod, & ut conservum amo, & ut inimicum odi atq; averfor: quod, & ut vinculum fugio, & ut cohæres vereor. Si debilitare illud & conficere studeo, jam non habeo quo socio & opitulatore ad res præclarissimas utar; nimirum haud ignorans quam ob causam procreatus

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creatus sim, quodq; me per actiones ad Deum ascendere oporteat. Sin contra ut cum socio & adiutore mitius agam, nulla jam ratio occurrit, qua rebellantis impetum fugiam, atque à Deo non excidam, compedibus degravatus, vel in terram detrahentibus, vel in ea detinentibus. Hostis est blandus & placidus: invidiosus amicus. O miram conjunctionem & alienationem! Quod metuo amplector, quod amo pertimesco. Antequam bellum gesserim in gratiam redeo: Antequam pace fruar, ab eo dissideo.] Greg. Naz. ubi sup. *And for Delight, at least learn of an Heathen how to esteem of it.* Sen. de vita beata. Tu voluptatem complecteris; ego compesco: Tu voluptate frueris, ego utor. Tu illam summum bonum putas: ego nec bonum. Tu omnia voluptatis causâ facis: ego nihil.]

What remains now Gentlemen, but that you be up and doing, and look about you where you may have the best bargain to lay out your money on for God and for your souls? Stay not till the Market is over, till thieves have rob'd you, till God in judgement have impoverished you; till meer necessity do constrain you to part with that which you cannot keep; or till the souls or bodies that need your help are removed from your sight. Seek after an object for your Alms as diligently as beggars seek the Alms; you have more cause; for you get more by Giving, then they do by Receiving: If you believe not this, you believe not Christ; and so are Infidels.

*The summe of my Advice is, that as men that are drawing near to their account, and love Christ in his members, and believe the promise of Reward, you would Devote yourselves and your estates to Christ, and study to do good, and make it your daily trade and business, as men that are zealous of Good works, and created to walk in them, (Tit. 2. 14. Eph. 2. 10.) and not as dropping a little upon the
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by. Say not that you have not wealth, or interest, or opportunity; The Rich have full opportunities: The poor have their two mites, or their cup of cold water to give to a Disciple. And he that hath neither, may have a Will to give thousands a year: And this is our comfort that have but little, that [if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not] 2 Cor. 8. 12. But where [there is a readiness to will, there will also be a performance out of that which you have] if you be sincere, Vers. 11. Et Nunquam usque eo interclusa sunt omnia, ut nulli actioni honestæ locus sit. — Nunquam inutilis est opera civis boni: Auditum enim, visum, vultum, nutum, obstinationem tacitam, incessumque ipso prodest. Ut salutaria quædam citra gustum tactumque odore proficiunt; ita virtus utilitatem etiam ex longinquo & latens fundit, sive spargitur, & sentitur suo jure; sive precarios habet excessus, cogiturque vela contrahere: sive otiosa mutaque est, & angusto circumscripta; sive ad aperta: in quocunque habitu est, prodest. Seneca de Tranq. (I give you not these passages of strangers to Christ, as if his Doctrine needed any such patches; but as imagining that the temper of those I speak to, may need such a double testimony, and to see the Book of Nature as well as of Grace: and to let you understand, how unexcusable a Professed Christian is that is worse than an Infidel.)

I have been long, and yet I would I had done. I have taught you, and yet I fear lest you have not learned. I have told you what you knew before, (unless it be because you will not know it;) and yet have more need to hear it, than a thousand things that you never knew. I have set you an easie Lesson, hard to be Learned. Were but your senses Rational, or were your Will but dis-engaged and morally Free, the work were done, and that would be learnt in an hour, that the Church

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Church & Common-wealth might rejoyce in till the Sun shall be no more. O had we but such Princes, Nobles and Gentlemen, as were thus Zealous and Studious of Good works, and wholly Devoted and Dedicated unto God, what a Resemblance should we have of Heaven or Earth? How then would our Princes and Nobles be both Loved and Honoured, when their Addictedness to God did make them so Divine? How Honourable then would our Parliaments be, and how chearfully should we flock together for their Election? How dear would our Judges and Countrey Magistrates be to all that have any thing of piety or humanity in them. Kings then would reign in Righteousness, and Princes Rule in judgement; and a man should be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great Rock in a weary Land: And the eyes of them that see should not be dim, and the ears of them that hear should hearken; the heart also of the rash should understand knowledge, and the tongue of the stammerers should be ready to speak elegantly.] Isa. 32. 1, 2, 3, 4, 5. what help then should Ministers have in their work, and the souls of all the people for their happiness! and what a shaking would Satans Kingdom feel? Then neither seducers should have this pretence, nor the seduced this temptation as now they have, to call their various Modells of Republicks, by such splendid names, and to think Christ Reigns when they Reign; or that it is the only Government, to have all to be Governors, or to have the greatest Liberty to be bad. No forms will reform us and heal our maladies, till we are healed and reformed within. Lead will not be Gold, what form soever you mold it into. And though some waies may be more effectual to restrain the evil, and improve the good, that is among them, yet still the wicked will do wickedly. The Swordfish and the Thresher would be the Tormentors

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of Leviathan, and God himself would be impatient of his Tyrannie. And his Brother would mend the matter, who by giving the Power to the vast tumultuous Ocean it self, may find that his Republick is not only inconsistent with a Clergy (an high commendation) but may possibly be as injurious to his Moral Honesty, as any other sort of Tyranny: and might have learned of his chiefest Master, Seneca, (de Tranquil. Anim.) that the free City of Athens could less endure Socrates then the Tyrants, and did put him to death, whom they had tolerated. [Nunquid potes invenire urbem miserio rem quam Atheniensium fuit cum illam triginta tyranni divellerent? Mille trecentos cives, optimum quemque occiderant. — Socrates tamen in medio erat — Et imitari volentibus, magnum circumferabat exemplar, cum inter triginta dominos liber incederet. Hunc tamen Athenæ ipse in carcere occiderant: Et qui tutò insultaverat agmini tyrannorum, ejus Libertatem libera civitas non tulit. —]

Gentlemen, for the Lords sake, for your souls sake, for the Churches and the Gospels sake, for your Countries sake, and the spritual and corporal good of thousands, awake now from your sloth and selfishness, from your Ambition, Voluptuousness and sordid Worldliness, and give up your selves and all that you have to God by Christ, and to the Common Good, and make the best of all your faculties and interest, for the high and noble Ends of Christians: And convince all self-conceited founders or troublers of the Common-wealth, that you have hit the way of a true Reformation, without any alteration of the form, by correcting your selves the principal Materials. And let them see by your seeking the weale of all, that your form is as truly a Common-weale as theirs, and that they absurdly appropriate the Title to their own. If you deny us this, on you shall lie the blame and shame, and not on our want of a Popular form.

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But because I have gone so far with you by perswasion, (though yet I doubt whether indeed you will be perswaded) I shall not leave you till I have added the last part of my task, which is to set some Rules and Matter for Good works before you, that if you are but willing, you may set your money to the happiest usury, and that upon the best security

1. (For General Rules) Aime at no lower an ultimate End in your Charity, then the Pleasing of God, and move from no lower a first moral Principle then the Love of God within you. Seek not self while you seem to Deny it. Give and do good to Christ in his servants.

2. Consider therefore of mens Relations to Christ, and understand where his Interest lyeth in the world. Avoid both their extreames, that would have you do Good to none but Saints, and that would have you do it to all alike. As God hath a special Love to his children, and yet doth Good to all, his mercy being over all his works; and as he is the Saviour of all men, but especially of them that Believe; so must you Love all men as men, and Saints as Saints; and do Good to all men, but especially to them of the household of faith, Gal. 6. 10. The New command of special Love, must not be thought to abrogate, the old Commandment of common Love, even of Loving our neighbour as our selves. You must do Good to a Disciple in the name of a Disciple: and to a Prophet in the name of a Prophet, Mat. 10. 42. and yet take the wounded man for your neighbour, that you see lie in your way, Luke 10. 30. I know the Serpentine seed had rather you would kick against the Pricks, and tread down Christs interest, then there to lay out your greatest Charity. But its God that you have to reckon with, who judgeth not as they. The Philosopher being asked, Why all men were more ready to give to the halt and blind, then to Philosophers, answered, that They thought they might come to be halt and blind themselves, but were never

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like to be Philosophers : So I may say of many that would be content that you feed the common poor with bread, but the Disciples of Christ with stones. They think they may be poor themselves, but they are never like to be Christs Disciples : Nay some of them (such as Clem. writes in his *mock-fides divina*) will perswade you that its a sottish thing to conceive that any have Christs Spirit now, that work not Miracles, and that he hath no Church, Ministry or Saints, that is, that Christianity is not the right Religion, unless it had present Miracles to warrant it. And then you might be excused rather for your uncharitableness to it, then for your Charity. But wisdom is justified of all her children : And the mouths of her enemies will be quickly stopt: and they shall then know that Christ is Lord and Judge, without either faith or further Miracles.

3. When you have two Good works before you, prefer the Greater, and choose not the less.

4. *Cæteris Paribus*, let Works of Spiritual and everlasting concernment, be prefer'd, to those that are meerly temporal.

5. And let Works for the Publick Good, of Church or Common-wealth, be preferred before private Works.

6. Let God have All in one way or other : even that which your selves and families receive : Take it but as your daily bread to support you in his service. Do not limit God, or tie him to any part. Take heed of Reserving any thing from him, or of halving with him, as Ananias and Sapphira. He deserveth and he expecteth all. That which he hath not, you have not, but Satan hath it. You lose it, if you return it not to him.

And now in the Conclusion, I shall presume (though I foresee I may incurr a censure for it) to give you a Catalogue of some of those good works which are seasonable in our daies, by which you may make your reckoning comfortable. And do not think that God is beholden to you for it, if you perform them all :

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all : but take it as the happiest bargain that you can make : and thankfully take the opportunity while it is offered you , remembering that there is no such security nor advantage, to be made of your money, in any way as for God : and that it is more blessed to Give then to Receive : Say not another day but that you had a price in your hands : if you have not an Heart, you must suffer with the unfaithful.

A Catalogue of Seasonable Good Works , presented to them that are sanctified to God, and dare trust him with their Riches, expecting the everlasting Riches which he hath promised, and are zealous of Good Works , and take it for a precious Mercy that they may be exercised therein.

1. **E**Nquire what persons, burdened with children, or sickness, or on any such occasion labour under necessities, and relieve them, as you are able, and find them fit. And still make advantage of it for the benefit of their souls, instructing, admonishing and exhorting them, as they have need. If you give them any annual gift of cloathes, bread or money, engage them to learn some Catechism withall, and to go to the Minister and give him an account of it. Some I know that set up a monethly Lecture to be fitted to the poor, and give six pence or twelve pence to a certain Number of poor that hear it.
2. As far as Law will enable you, bind all your Tenants in their Leases to learn a Catechism, and read the Scripture, and be once a year at least accountable to the Minister, of their Profiting. If you cannot do

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this, at least, use your Interest in every Tenant you have to do it, and to seek God and worship him in their families (in which let your own families be eminently exemplary.) It is very much that Landlords might do for God if they had hearts. Discountenance the ungodly : Encourage the good : Give them back some little, when they pay their Rent, to hire them to some duty. And think not too much to go to their houses for such ends.

3. Buy some plain and rowzing Books, that tend to Conversion and are fittest for their Condition, and give them to the families that most need them, getting them to promise you to read them twice over, at least, and then to give their Teachers an account of the effect, and receive Instructions from them for their further profit. Many have this way received much good. Or you may buy the Books, and trust the Ministers to distribute them, and engage the receivers to read them, or to hear them read.
4. Take the children of the poor, and set them Apprentices to some honest trade, and be sure you choose them Godly Masters, that may take care of their souls as well as of their bodies : Or if you are able, settle a perpetual allowance for this use, entrusting the Minister with the choice of a Godly Master for them, and whom you see meet with the choice of the boies.
5. In very great Congregations that have but one Minister, nor are able and willing to maintain another, it is a very good work to settle some maintenance for an Assistant, without whom the flock must needs be much neglected : Improprations may be bought in to that use.
6. To settle Schools in the more rude parts of the Countrey,

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Countrey, where they use not to teach their children to read, or in Market Towns where people are numerous, is a very good work.

7. It is one of the best works I know within the reach of a mean mans purse, to maintain Scholars (in Sizers places) at about 10. l. *per annum* charge, till they are capable either of the Ministry, or of some other station in order to it, where they can maintain themselves. As also to maintain some of the choicest parts for some special studies. There is an Intent of some to propound this work in a method fit for the whole Nation to concur in. Till that be done, any Rich man that is willing to do Good, may entrust some able Godly Ministers with the choice of the fittest youths (which is the greatest matter) and may allow them necessary maintenance. How many souls may be saved by the Ministry of one of these ? And how can money be better husbanded ?
8. It will be a very Good work also conjunctly to encourage Manufactures or other trades, and Piety too, if in Cities and Corporations, some yearly rents be given on these terms : That several of the honestest tradesmen, may have 5. l. or 10. l. a piece yearly of this Rent, lent them freely for four or five years to trade with, putting in security to repay it : And so the stock will encrease, and more Land may be bought by it after certain years, to go on to the same use : (only let the Trustees have power to remit all or part where there is an extraordinary unexpected failing) And that the fittest men may still receive it, some godly Trustees may be chosen, who may choose their successors ; the Minister being one, as likest to choose the fittest subjects of this beneficence. If Honest men be kept up, they will better relieve

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- lieve the poor, then if it were left to their own hands.
9. It would be a blessed Work for our Rulers and some Rich men to erect a Colledge (at *Salop*, I think the only fit place, for many Reasons) for the education of Scholars for the use of *Wales*; a Countrey, whose present misery, and antient honour, and readiness to receive the Gospel, and zealous profession of what they know, should encourage all good men to help them. Too few will send their sons to our present Universities, and too few of those that come thither are willing to return. But if this may not be done, the next way, will be to add some Charitable help for them in *Oxford*, obliging them to return to the service of their Countrey.
10. Were I to speak to Princes, or men so Rich and Potent as to be able to do so good a Work, I would provoke them to do as much as the Jesuites have done, in seeking the Conversion of some of the vast Nations of Infidels, that are possess'd of so great a part of the world: *viz.* To erect a Colledge for those whom the Spirit of God shall animate for so great a Work, and to procure one or two of the Natives out of the Countries whose Conversion you design, to Teach the Students in this Colledge their language (which its like might be effected.) And when they have learned the Tongues, to Devote themselves to the Work, where by the Countenance of Embassadors, Merchants, Plantations or any other means, they may procure access and liberty of speech. Doubtless God would stir up some among us, to venture on the labour and apparent danger, for so great a work: If we be not better principled, disposed and resolved to do or suffer in so good a cause, then the
Jesuites

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Jesuites are, we are much to blame. And where we can but have opportunity, we are like to do much more good then they. 1. Because they are so importunate every where for the Interest of the Pope, that the People presently smell it to be but a selfish secular design. 2. Because when they have taken them from their Heathenish Idolatry, and taken down their Images, they set up the Divine Worship of the Host, and the Cross, and the Religious worship of the Virgin *Mary* and the Saints, with prayers to them, in the stead, with such abundance of Ceremonious additions, that the people think it is as good be where they are; as if it were but the taking down one *Daimon* or *Divus* to set up another in a kind of emulation and they think that every Countrey should continue the worship of their antient *Patrons* or *Daimons*. Whereas if we went among them, with the plain & pure Gospel, not sophisticated by these superstitions, with a simple intention of their spiritual good, without any designs of advantage to our selves, its like we might do much more, and might expect a greater blessing from God; as Mr. *Eliot* and his helpers find of their Blessed labours in *New England*, where if the languages, and remote habitations (or rather no habitations but dispersions) of the inhabitants did not deny them opportunity of speech, much more might be effected. And though the Mahometans are more cruel then the Heathens against any that openly speak against their superstition and deceit, yet God would perswade some, its like, to think it worth the loss of their lives to make some prudent attempt in some of those vast *Tartarian* or *Indian* Countries, where Christianity hath had least access and audience. As difficult works as these are, the Christian Princes and people

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are exceedingly too blame, that they have done no more in attempting them; and have not turned their private quarrels, into a common agreement for the good of the poor uncalled world.

I have told you of divers waies, in which you may secure your wealth from loss, and make an everlasting advantage of it. Those that have Power and not a Will, shall lose the Reward, and have the condemnation of unfaithful Stewards. Those that have Power and an envious evil Will, that desireth not the Churches good, shall moreover have the Punishment of Malignant enemies. Those that have neither Power nor Will, or are both Impotent and Malignant, shall be judged according to what they would have done, if they had been able. Those that have an unfeigned Will, but not Power shall be accounted as if they had done the works: for God accepteth the will for the deed: All these Good Works are yours, poor Christians, that never did them, if certainly you would have done them, notwithstanding the difficulty, cost and suffering if you had been able. But it is the godly Rich, that are both Able and Willing, and actually perform them, that will profit both themselves and others, that both their own and others souls may have the comfort of it. I shall lay some of the words of God himself before your eyes, and heartily pray for the sake of your own souls, and the publick Good, that you may excell Papists as far in Works of Charity, as you do in the soundness of Doctrine, Discipline and Worship.

Gentlemen, excuse the necessary Freedom of speech, and Accept the Seasonable, Honourable, Gainful Motion, propounded to you from the Word of God, by

Febr 20.

Your faithful Monitor,



Sophronius Bishop of Ierusalem (*Prat. spir. c. 195. referente Baronio ad an. 411.*) delivereth this History following to posterity , as a most certain thing :

THAT Leontius Apamienſis a moſt faithful Religious man that had lived many years at Cyrene aſſured them , that Synefius (who of a Philoſopher became a Biſhop) found at Cyrene one Evagrius a Philoſopher, who had been his old acquaintance, fellow ſtudent and intimate friend, but an obſtinate Heathen : and Synefius was earneſt with him to become a Chriſtian, but all in vain : Yet did he ſtill follow him with thoſe Arguments that might ſatisfie him of the Chriſtian verity ; and at laſt the Philoſopher told him, that to him it ſeemed but a meer fable and deceit that the Chriſtian Religion teacheth men , that this world ſhall have an end, and that all men ſhall riſe again in theſe bodies, and their fleſh be made immortal and incorruptible , and that they ſhall ſo live for ever, and receive the Reward of all that they have done in the body, and that he that hath pittie on the poor, lendeth to the Lord , and he that gives to the poor and needy ſhall have Treasures in heaven, and ſhall receive an hundred-fold from Chriſt, together with eternal life. Theſe things he derided. Synefius by many arguments aſſured him that all theſe things were certainly true : and at laſt the Philoſopher and his children were Baptized. A while after he comes to Synefius, and brings him

three hundred pound of Gold for the poor, and bid him Take it, but give him a Bill under his hand that Christ should repay it him in another world. Synesius took the money for the poor, and gave him under his hand such a Bill as he desired. Not long after the Philosopher being near to death, commanded his sons that when they buried him, they should put Synesius Bill in his hand in the Grave; which they did: And the third day after, the Philosopher seemed to appear to Synesius in the night, and said to him, [Come to my Sepulchre, where I lie, and take thy Bill, for I have received the Debt and am satisfied; which for thy assurance I have subscribed with my own hand.] The Bishop knew not that the Bill was buried with him, but sent to his sons, who told him all; and taking them and the chief men of the City, he went to the Grave, and found the Paper in the hands of the Corpse, thus subscribed, [EGO EVAGRIVS PHILOSOPHUS, TIBI SANCTISSIMO DOMINO SYNESIO EPISCOPO SALUTEM: ACCEPI DEBITUM IN HIS LITERIS MANU TUA CONSCRIPTUM, SATISFACTUMQUE MIHI EST; ET NUL-LUM CONTRA TE HABEO JUS PROPTER AURUM QUOD DEDI TIBI, ET PER TE CHRISTO DEO ET SALVATORI NOSTRO.] *that is, I Evagrius the Philosopher, to thee most Holy Sir, Bishop Synesius greeting: I have received the Debt which in this Paper is written with thy hands, and I am satisfied, and I have no Law (or Action) against thee for the Gold which I gave to thee, and by thee to Christ our God and Saviour.] They that see the thing admired, and glorified God that gave such wonderful evidence of his promises to his servants: And, saith Leontius, this Bill sub-*
scribed

scribed thus by the Philosopher, is kept at Cyrene most carefully in the Church to this day, to be seen of such as do desire it.

Though we have a sure Word of Promise, sufficient for us to build our Hopes on, yet I thought it not wholly unprofitable, to cite this one History from so credible Antiquity, that the Works of God may be had in remembrance. Though if any be causlessly incredulous, there are surer Arguments that we have ready at hand to convince him by.



Blessed are the merciful: for they shall obtain Mercy,
Mat. 5. 7.

Read Mat. 6. 19. to the end of the Chapter.

Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven, Matth. 7. 21.

Whosoever heareth these sayings of mine and doth them, I will liken him to a wise man that built his house upon a Rock, &c. Mat. 7. 24.

Let your Light so shine before men, that they may see your Good Works, and Glorifie your Father which is in Heaven, Mat. 5. 16.

I have shewed you all things, how that so Labouring ye ought to support the weak: and to remember the words of the Lord Jesus, how he said, it is more blessed to give then to receive, Act. 20. 35.

Give to him that asketh thee, and of him that would borrow of thee, turn thou not away. Mat. 5. 42.

All these have I kept from my youth up — yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this he was very sorrowful, for he was very Rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have Riches enter into the Kingdom of God? Luke 18. 21, 22, 23, 24.

Read and consider Luke 12. 15. to 49. *And* Luke 16. 19. to the end.

Luke 14. 33, 26, 27, 28. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple.

Eph. 2. 10. We are his workmanship created in Christ Jesus to Good Works, which God hath before ordained that we should walk in them.

Jam. 2. 14. What profiteth it my brethren, if a man say he hath faith, and have not works? Can faith save him?

Tit. 2. 14. Who gave himself for us that he might redeem us from all iniquity and sanctifie to himself a peculiar people zealous of Good Works.

1 Tim. 6. 17, 18, 19. Charge them that are Rich in this world, that they be not high minded, nor trust in uncertainty of Riches, but in the living God, who giveth us richly all things to enjoy: that they do Good: that they be rich in Good Works; ready to distribute; willing to communicate: Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.]

Heb. 13. 16. But to do Good and to Communicate forget not; for with such sacrifice God is well pleased.

Luke

Luke 16. 9, 13. I say unto you, Make you friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. If ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true Riches? ye cannot serve God and Mammon.

Psal. 41. 1, 2, &c. Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble, &c.

Read Deut. 15. 7, 8, 9, &c. 2 Cor. 9. 8, 9, &c. Dan. 4. 27. Lev. 23. 22. Prov. 22. 9.

Prov. 28. 27. He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse.

Read Isa. 58. throughout.

Jam. 1. 27. Pure Religion and undefiled before God and the Father is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted of the world.

Jam. 5. 1, 2, 3, 5. Go to now ye Rich men, weep and howl for your miseries that shall come upon you: your Riches are corrupted and your Garments moth-eaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: Ye have heaped treasure together for the last daies. — Ye have lived in pleasure on earth, and been wanton; you have nourished your hearts as in a day of slaughter —

1 Joh. 3. 16, 17, 18. We ought to lay down our lives for the Brethren: but whoso hath this worlds good, and seeth his brother have need and shutteth up his bowels from him, how dwelleth the Love of God in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

Gal. 6. 6, 7, 9, 10. Let him that is taught in the word communicate unto him that teacheth in all his goods (or
good

good things.) Be not deceived ; God is not mocked : for whatsoever a man soweth that shall he also reap — Let us not be weary in well-doing : for in due season we shall reap if we faint not. As we have therefore Opportunity, let us do Good unto all men : especially to them who are of the household of faith.

Eph. 4. 28. Let him Labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Mat. 10. 41, 42. He that Receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward : and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. And whoever shall give to drink to one of these little ones a cup of cold water only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.]

Read 1 Cor. 9. 4, 5. to 16.

Mat. 25. 40, 45. Verily I say unto you, in as much as ye have done it unto one of the least of those my Brethren, ye have done it unto me — Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

Mat. 6. 3, 4. But when thou doest alms, let not thy left hand know what thy right hand doth ; That thy alms may be in secret : And thy father which seeth in secret, himself shall reward thee openly.

But this I say Brethren ; the time is short : it remaineth that both they that have wives be as though they had none — and they that buy as though they possessed not ; and they that use this world as not abusing it ; for the fashion of this world passeth away ;
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The Crucifying of the world,
BY
The Cross of CHRIST.

GAL. 6. 14.

But God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I unto the world.

SECT. I.



VER since mankind had a being upon earth, the malicious apostate spirits have been their enemies : If it was the will of our Creator that we should be Militaries in our Innocency, and keep our standing, and attain our Confirmation and Glory by a Victory, or else come short of it if we lost the day : No wonder then that our lapsed condition must be militant, and that by conquest we must obtain the Crown. But there is a great deal of difference between these combats. In our first state we were the sole Combatants against the Enemy our selves, and we fought in
B that

that sufficient strength of our own which was then given us, and by our willfull yielding we were overcome. But since our fall we fight with the Conqueror of us, who having first conquered for us, will now conquer in us and by us. All the great transactions and battles of the world, which our Fathers have reported to us, which have filled all the Histories of ages, and which our eyes have seen, or our ears have heard of, are nothing but the various actions and successes of this great war, and all the persons in the world are the souldiers of these two Armies, whereof the Lord of Life, and the Prince of Darkness are the Generals: The whole Inhabited world is the field. The great on-set of the Enemy was made upon the person of our Lord himself. And as oft as he was assaulted or did assault, so oft did he overcome. In the wilderness he had that first appointed conflict with Satan himself hand to hand: Through his whole life after, he was assaulted by the inferiour sort of enemies: And a leader in his own Army; even *Peter* himself is once seduced to become a Satan, *Mat.* 16. 22. and a Traytor *Judas* is the means of his apprehension, and then the blinded Jews and Rulers of his Crucifixion, and there had he the last and greatest Conflict; in which when he seemed conquered he did overcome, and so his personall war was finished. When the Captain of our salvation was thus made perfect through sufferings, *Heb.* 2. 10. that he might bring many sons to glory, his next work was to form his Army; which he did, by giving first Commission to his Officers, and appointing them to gather the common souldiers, and to fill his bands. No sooner did they set themselves upon the work, but Satan sendeth forth his bands against them: Persecutors assault them openly: and Hereticks are Traytors in their own Societies, and make mutinies among the souldiers of Christ, and do them more mischief by perfidiousness, then the rest could do by open hostility. The first sort of them took advantage, 1. By the reputation of *Moses* Law, and the zeal of the blinded Jews for its defence. And 2. from the dangers, sufferings and fleshly tenderness of many professors of the Christian faith, which made them too ready to listen to any Doctrine that promised them peace and safety in the world; and as they were themselves a Carnall Generation, that looked after worldly glory and felicity, and could not bear persecution for Christ, and so were enemies to his Cross, while they

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are unsanctified. 2. That he esteemeth it but as a dead and contemptible thing. So that this phrase expresseth both its disabling, and his positive contempt of it.

The other phrase that *Paul* was [*crucified to the world*] doth signifie on the other side, 1. That his estimation and affections were as dead *to it*; that is, he had no more esteem of it, or love to it; nor did he further mind or regard it, (so far as he was sanctified) then a dead man would do. 2. It signifieth that he was also contemned by worldly men, and looked on as his Crucified Lord was, whom he preached.

This is said to be done [*by Christ*] or [*by his Cross*:] For the relative may relate to either antecedent. But I should rather refer it to the later, though in sense the difference is small; because the one is implied in the other.

The further explication of the Nature of this Crucifixion, and the influence that Christ and his Cross have thereinto, and how they are the Causes of it, must be further spoke to in the handling of the Doctrines, which are as followeth.

SECT. II.

Doct. 1. **T**HE carnall Glorifying of Worldly professors; is a thing detested and renounced by the Saints.

Doct. 2. A Crucified Christ, or Christ and his Cross, is the Glorifying of the Saints.

Doct. 3. The World is Crucified to the Saints, and they to the world.

Doct. 4. It is by a Crucified Christ, or by Christ and his Cross that this is done.

But because our limited time will not allow us to handle each of these distinctly, I shall reduce them all to one Generall Doctrine, which is the sense of the Text.

Doct. **T**HE World is Crucified to the Saints, and the Saints are Crucified to the World, by the Cross of Christ; and therefore in it alone must they Glory, abhorring the Glorifying of carnall men.

THE Method which I shall observe as fittest for your Edification in handling this Doctrine is this. 1. I shall more fully shew you *Negatively* what it is not, and *Affirmatively* what it is, to have the world *Crucified to us*, and *to be Crucified to the world*. 2. I shall shew you, *How this is wrought by the Cross of Christ*. 3. I shall give you the *Reasons*, which prove *that so it is*. 4. I shall give you the *Reasons why it must be so*. 5. I shall make *application* of this first part of the Doctrine. And then handle the latter part as time shall permit.

I. **T**Here are few Doctrines of faith, or waies of holiness, but have their extreame, which men will reel into from side to side, when few will consist in the Sacred mean. The purblind world cannot cut by so small a thred, as the word of God directeth them to do, and as all must do that will be conducted into Truth. We have much ado to take men off these vanities; but yet when many of them are convinced, and see that the world must be cast aside, they mistake the nature of holy mortification, and embrace instead of it some superstitious and cynicall conceits; in which they are as fast bemired almost as they were before. I shall therefore first tell you what *is not* the Crucifixion which we are to treat of.

1. It is not to think that the world is indeed *Nothing*; and that in a proper sense our life is but a dream: Nor yet sceptically to take the being and modes of all things as uncertain: Nor to imagine that sense is so far fallible, that a man of sound sense, and understanding, may not be sure of the objects conveniently presented to his sense. There still remaineth one Argument which the Scepticks were never able to confute, but will make them at any time to yield the cause; Even to scourge them, as fools, till they are sure they feel it. But we have few of these to deal with; the Scepticism of our times being restrained to those things which closely concern the matter of salvation.

2. Nor is it any part of the meaning of this Text, that we should entertain a low and base esteem of the world or any thing therein,

therein, as in its Natural state considered, it is the work of God. For though man be eminently created in his image, yet all his works are like him in their measure, and therefore have all an excellency to be admired. It cannot be that *infinite Wisdom* can make any thing which shall not have some impressions and demonstrations thereof. Nor can *Goodness* make any thing but what is Good. And never did the *Almighty* make any thing that is absolutely contemptible; Nor any thing so mean, which can be done by any other without him; so far unimitable is he in the *smallest* of his works. Nor did he ever make any thing in vain; but those things which seem small and uselefs to us, have an unsearchable excellency and usefulness which we know not of. If the unskilful have the modesty to believe, that the smallest string in an Instrument of Musick, and the smallest pin in a Watch, have their use, though he know not of it, we have great reason to think as modestly of the frame of all the works of God. And those things that in themselves considered are small, yet respectively and virtually may be very great. The heart may do more to the preservation of life than a part much bigger; and the eye may see more then all the rest of the body besides. And the order, location and respects of several parts, doth give them such an admirable usefulness and excellency, which none can know that seeth not the whole frame.

Yea our own selves, souls or bodies considered as the workmanship of God, must not be thought or spoke contemptibly of. For so by all that we say against the work, we do but reproach and dishonour the work-man. In all our self-accusations and condemnations, we must take heed of accusing or condemning our Creator. Our *Naturals* therefore must be honoured, while our *Corrupt Morals* are vilified. We must disgrace nothing that is of God, but only that which may be truly called our own: Nor in the accusation of our *Own*, must we by reflexions and consequences accuse that which is Gods, as if the fault in the Original were his. By giving us our *Natural free-will*, which is a self-determining power, he made us capable of having *somewhat* in *Morality* which we may too justly call our own: And our loss and want of *Moral freedom*, (which is but our right Dispositions and Inclinations) were not to be charged ultimately on our selves, if the foresaid *Natural freedom* did not make us capable of

of such a culpability. Its a strange way that some men have devised, of magnifying the Creator by vilifying his works : and its a strange conceit that all the praise that is given to the creature is taken from God ; They would not do so by man : The praise of an House is taken to be no dishonour to the Carpenter : Nor the commendation of a watch a dishonour to the watch-maker. God did not dishonour himself, when he said, his works in the beginning were all Good ! He would never have been a Creator, if all the Good which he made and Communicated had been to his dishonour : When there was nothing but himself in being, there was nothing but himself to be commended : but doubtless God intended his Glory by his Works ; and all that is in them proceeding from himself, the praise of them redoundeth to himself. In a word, we must be very careful of Gods interest in his creatures, and take heed of any such contempt or vilifying of them, which may reflect upon himself.

3. The Crucifying of the world to us, doth not consist in our looking upon it as an *useless* thing, or laying it aside as to all spiritual improvement. No ; so far is this from being any part of our duty, that it is none of the least of our sins : The creature was the first book that ever God did make for us, in which we might read his blessed perfections ; And the perverting it to another use, with the neglect of this, was mans first sin. As it was the great work of the Redeemer, to bring us back to God that made us, and restore us to his favour, so also to restore us to a capacity of serving him, even in that imployment which he appointed to us in our innocency ; which was to see God in the face of his creatures, and then to love and honour him, and by them to serve him. Though this be not our highest felicity, yet is it the way thereto : Till we come to see *face to face*, we must be glad to see the face of God in the *glass* of his works. But of this we have more to say anon in the application.

4. Our Crucifying of, or to the world, requireth not any secession from the world, nor a withdrawing our selves from the society of men, nor the casting away the *propriety* or possession of the necessities which we possess. It is an easier thing to throw away our Masters Talents, then faithfully to improve them. The Papists glory in the holiness of their Church, because they have many among them that have vowed never to marry, and have no

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propriety in Lands or Houses, and have separated themselves into a Monasticall society. An high commendation to their Church, when men must be Sainted with them, if they will do no mischief, though they make themselves useless to the rest of the world. The servant that hid his Talent in a Napkin, was condemned by Christ as *wicked and sloathful*; and shall he be commended by us for extraordinarily devout? Will you reward that servant that will lock up himself in his chamber, or hide his head in a hole when he should be busie at your work? Or will you reward that souldier that will withdraw from the Army into a corner, when he should be fighting? The world swarms on every side with multitudes of ignorant and impenitent sinners, whose miserable condition cryeth loud for some relief, to all that are any way able to relieve them. And these Religious Monks make haste from among them, and leave them to themselves to sink or swim, and they think this cruelty to be the top of piety. Unworthy is that man to live on the earth, that liveth only to himself, and communicateth not the gifts of God to others. And yet do these idle unprofitable droans, esteem their course, the life of perfection. When we must charge through the thickest of our enemies, and bear all the unthankfull requitals of the world, and undergo their scorns and persecutions, these wary souldiers can look to their skin, and get out of the reach of such encounters; and when they have done, imagine that they have got the victory. To live to our selves, were it never so spiritually, is far unlike the life of a Christian: A good man is a common good; and compassionate to the miserable, and desirous to bring others to the participation of his felicity. To withdraw from the world to do God service, is to get out of the Vineyard or Shop, that we may do our Masters work.

If you have riches, it is not casting them away that shall excuse you, instead of an holy improving them for God. If you have possessions, it is not a renouncing of propriety, that shall excuse you from the prudent and charitable use of them. The same I say also of Relations, of Offices in the Church and Common-wealth. God calleth you not to renounce them: To crucifie the world is not to disclaim all the relations, possessions, or honours of the world. These are not yours but Gods: And as he put them into your hands, and commanded you faithfully to use

use them as his Stewards, so you must do it ; and not think it a good account of your Stewardship, to tell God that you threw away the talents that he trusted you with, because they were temptations to you, or because he was austere. I should have no great need to speak of this, were there not such a multitude of deluded souls that have lately received the Popish dotages herein. Its one thing to creep into a Monks Cell, or an Anchorets Cave, or an Hermits Wilderness, or *Diogenes* Tub ; and another thing truly to be Crucified to the world ; and in the midst of the creatures to live above them unto God ; as we are anon to shew.

5. To be Crucified to the world, is not to forbear our lawfull trades and labours in the world. He that bids us eat our bread in the sweat of our brows, and would not have him eat, that will not labour, *Gen. 3. 19. 2 Thes. 3. 6, 10, 12.* did never call men to be begging Fryers, nor licentious Prodigals, nor idle Gentlemen, nor lazy unprofitable burdens of the earth. All idleness that's wilfull, is sinful ; but that which is cloaked with the pretence of Religion is a double sin. When some servants grow lazy, they will pretend piety for it, and accuse their Masters of worldliness for setting them to work. And some that have families will neglect their duty for them, and all upon pretences of a contempt of the world. But he that bid us *use the world as not abusing it*, *1 Cor. 7. 31.* did never mean to forbid us the use of it. While such Hypocrites will needs be more then Christians, they become in *Pauls* judgement worse then Infidels, *1 Tim. 5. 8.* They should not labour with a desire to be rich, yet must they labour to give to him that needeth, *Eph. 4. 28.* Idleness is not Mortification.

6. To be crucified to the world or the world to us, containeth not an unthankfull undervaluing of our Mercies. It will not warrant us to say, Health, and Riches, and Honours are contemptible ; and therefore I owe God but little thanks for them ; nor will it excuse any ingratefull insensibility of our deliverances.

7. To Crucifie the world, is not to take away the lives of the men of the world, nor actually to use them as they used Christ. Though the Magistrate must bring a false Prophet to Capital Punishment that sought to turn the People from God, yet every one
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might not do so : nor is that any part of the sense of this Text ; nor was it thus that *Paul* did crucifie the world.

8. Much less may it encourage any poor Melancholly tempted souls to be weary of their lives, and to seek to make away themselves. This horrid sin is far from the duty here required : To be crucified to the world, is not to rid our selves out of the world ; nor to do that to our selves, which were so hainous a sin if we did it to another, as not here to be lightlyer punished then with death.

And thus I have shewed you Negatively, What it is, not to have the world crucified to us ; which I do both to prevent extreams, and to prevent your unjust censures of the Doctrine which I must next deliver, that you may see that I am not leading you into extreams, but insisting on a plain and needfull truth.

SECT. III.

I Am next Affirmatively to shew what this Crucifixion is. And first of the former branch : What it is to have the *world to be Crucified to us*. Where we shall speak of the object, and then of the acts.

Qu. 1. *In what respects is it that the World must be Crucified to us ?*

Ans. In general. 1. In those respects in which men fell to the world from God. The state of mans Apostacy is an adhesion to the creature, and a departnre from God ; and the state of his recovery must be a departing from the creature, and an adhering unto God. 2. In those respects in which Christ himself hath opposed and overcome the world, in those must his people oppose and overcome it.

More particularly ; though it be but one and the same thing which they all import, yet I think it may the better insinuate into your understandings, if I present it to you in these various notions.

1. *As the creature would be mans felicity, or any part of his true felicity, so is it to be hated, resisted and crucified. If the world would know its own place, it might be esteemed and used*
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in its place ; but if it will needs pretend to be what it is not , and will promise to do what it cannot , and so would not only be *used* but *enjoyed*, we must take it for a deceiver, and rise up against it with the greatest detestation. For else it will be the certain damnation of our souls. For he that hath a wrong *End*, is wrong in all the *means* ; and doth much worse then lose his labour in every step of his way. It is the greatest and most pernicious error in the world , to mistake in our very end, and about our chiefest good. When once the world would seem to be your home, and promiseth you content and satisfaction, and is indeed the condition that you would have ; so that you do not heartily and desirously look any further , but would with all your heart take this for your portion , if you knew but how to keep it when you have it, and begin to say , It is good to be here ; and with that stigmatized fool [*soul take thy rest*] then hath the world perniciously deceived you, and if you be not effectually recovered , will be your everlasting ruine. Whatever it be that presenteth it self to you (of this world) as your felicity, is to be hated, opposed and crucified.

Yea if it would but share in this office and honour, and would seem to be some part of your happiness, thus also must it die to you, or your souls must die : You can have but one ultimate principall end and happiness. If you take the world for it, you can expect no more. The *Covetousness* of such is said to be *Idolatry*, Col. 3. 5. and *their bellies to be their God*, Phil. 3. 18, 19. and *their gain to be their Godliness*, 1 Tim. 6. 5. and *their portion is in this life*, Psal. 17. 14. and so they are called , *Men of the World* ; Here they lay up a treasure to themselves , and therefore here is *their hearts*, Mat. 6. 19, 20, 21. and verily they have their reward, Mat. 6. 5.

2. As the creature is set in competition with God , or in the least degree of Co-ordination with God, so is it to be hated, rejected and crucified. It is Gods prerogative to have Sovereign Interest in the soul : To be esteemed and loved as our chiefest good, and to be depended on as the principal cause of our well-being. The heart he made for himself, and the heart he will have ; or else whoever hath it shall have it to its woe. He will be its *Rest*, or it shall never have *Rest* : and he will be its *Happiness*, or it shall be miserable everlastingly. If now the presumptuous world will

play the Traytor, and seek to dispossess the Sovereign of your souls, its time to use it as a Traytor should be used. If it will needs usurp the place of God, down with that Idol, and deal with it as it deserves. O with what indignation and scorn may the Lord of glory look down upon the dirty worth-less creature, when he seeth it in his throne ! What ! an earthen God ! an aery God ! Is gold, and honour, and fleshly pleasures, fit matter to become your God ! And with what indignation and scorn should a gracious soul once hear the motion of entertaining such a God ! It should be odious to us once to hear a comparison between the living God and the world ! as if it would be to us, what *he* would be or could procure our safety and felicity in his stead. As the Jews would not endure to hear of Christ being their King, but cryed out, *Away with him, Crucifie him, We have no King but Caesar.* So must we think and speak of the world when it would be our King ; Away with it, crucifie it, we have no King but God in Christ. And as the rebellious world saith of Christ, *Luke 19. 27. We will not have this man to rule over us ;* so must we say of the flesh and the world, we will not have them to rule over us. As the churlish Israelite asked *Moses* (the Prophet like Christ) so must we do the flesh and world ; *Who made thee a Ruler over us ?* We may value a very dunghill for the manuring of our Land : but if any man will say, This dunghill is the Sun, which giveth light to the world ; the assertion would rather cause derision then belief : Or if you would perswade a man to put it in his bosom or his bed, he would cast it away with abhorrence and disdain, who would not have refused it if you had laid it in his field. The poorest beggar may be regarded in his place ; but if he will proclaim himself King, you will either laugh at him as a fool, or abhor him as a Traytor ; subjects do owe much honour and obedience to their Princes ; but if *Caligula* will needs be *Jupiter*, or if they must hear as the Pope, *Dominus Deus noster Papa*, or if they will usurp Gods prerogatives, and undertake his proper work, or will set themselves against his truth and interest, and grow jealous of his power on which they must depend, and of his Gospel and spiritual Administrations and Discipline, lest it should eclipse their glory or cross their wills, this is the ready way to make them become base, and lay both them and their glory in the dust. The Jews ought to reverence *Herod* their King, but

but if once they begin to say, [*It is the voice of a God, and not of a man.*] No wonder if he be smitten by the hand of Divine vengeance, and he that would be a God, become the food of worms; and God shew them what a God they had magnified, that cannot keep the lice or worms from eating him alive. God useth to pour contempt upon Princes, when they will not know and submit to the everlasting King. He taketh himself as engaged to break down all that would usurp his honour, and tumble down the Idols of the world; therefore hath he alway so abhorred the two grand abominations, Pride and Idolatry, above other sins: For he will not give his glory to another: He will not with patience hear it spoken of an Idol, [*These are thy Gods O Israel, that brought thee out of Egypt:*] The first Commandment is not meerly a precept for some particular act of obedience, as are the rest: but it is the fundamentall Law of God, establishing the very Relations of Sovereign and Subject: And as this is the first and great command, and that which virtually containeth all, [*Thou shalt have no other Gods before me*] or, [*Thou shalt love the Lord thy God with all thy heart.*] So he that breaketh this is guilty of all. When the Parent of the world would needs become *as God*, he made himself the slave of the Devil.

You see then I hope sufficient reason why the world must be abhorred and crucified, when it is made an Idol, and would become our God; and why this Crucifixion of it is of absolute indispensable necessity to salvation. If it had kept its place and distance, and would have been only a stream from the infinite power, and wisdom, and goodness, and a Messenger to bring us the report of his excellencies, and a book in which we might read his name, and a glass in which we might see his face, then might we have esteemed and magnified it: But when the Devil and the flesh will make it their bait to draw away our hearts from God, and to steal that love, desire, and care, which is due to him, and begin to tell us of Rest, or Satisfaction, or Felicity here, its time to cry out, *Crucifie it, crucifie it.* When it would insinuate itself into our bosom, and get next our hearts, and have our most delightfull and frequent thoughts, and become so dear to us, that we cannot be without it; when it is the very thing that our minds are bent upon, and that lifts us up when we have it, and

casts us down when we want it ; and thus disposeth of our affections and endeavours , its time to lay such an Idol in the dust , and to cast out such a Traytor with the greatest detestation. As we our selves shall be exalted if we humble our selves , and brought low if we exalt our selves ; so must we cast down the world when it would exalt it self in our esteem , and the right exaltation of it is by the lowest subjecting of it unto God. For whoever hath to deal with Infinite Power , must think of no other way of exaltation.

3. The world must be abhorred , and crucified by us , as it *standeth at enmity to God and his holy waies*. It is become , through mans corruption , the great seducer , and an impediment to our entertainment of heavenly Doctrine , and a means of keeping the soul from God. Yea it is become the Interest of the flesh , and is set in fullest opposition to our spiritual Interest. In what degree soever the world would turn your hearts from God , or stop your ears against his word , or take you off from the duty which he prescribeth you , in that measure must you seek to crucifie it to your selves. If Father or Mother would draw us away from Christ , though as parents they must be honoured still , yet as enemies to Christ they must be contemned. When your honours would hinder you from honouring God , and your credit doth contend against your conscience , and your worldly business contradicth your heavenly business , and your gain is pleaded against your obedience ; it is time then to use the world as an enemy , and to vilifie those honours , and businesse , and commodities. A tender conscience that is acquainted with a course of universall obedience , will take notice when these worldly interpositions and avocations would interrupt his course ; and a soul acquainted with an holy dependance upon God and Communion , can feel when these enticing and deluding things would interrupt his Communion , and turn his eye from the face of God : and therefore he can feel by the advantage of his holy experience , when the world becomes his enemy , and calleth him to the conflict.

4. The world is to be crucified , as it is *the matter of our flesh-pleasing* , or the food of our carnal affections , and the fuel of our concupiscence. The grand Idol that is exalted against the Lord , is *Carnal Self* : This is the God of all the unregenerate :

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This hath their hearts, their care, their labours. The pleasing of this flesh is the end of the unsanctified, and therefore the summary capital sin, which virtually containeth all the rest; Even as the Pleasing of God is the *End* of every Saint, and therefore the summary capital duty which virtually containeth all other duties: The world is an Idol subservient to the flesh, as being the matter of its delight, and the means by which its End is attained; as in the contrary state, the Mediator is subservient to the Father, as being the matter of his delight, in whom he is well-pleased, and the means by whom he obtaineth his Ends, in making his people also well-pleasing in his eyes. The Devil also is an Idol of the ungodly; but that is in a suberviency to the world and to the flesh, as by the bait of worldly things he pleaseth the flesh: as in the contrary state the Holy Ghost is in office subordinate to the Son and to the Father, in that he bringeth us to Christ, by whom we must have access to the Father. In the Carnal Trinity then you may see, that as the flesh is the Principall and Ultimate End, and hath the first place, so the world is the nearest means to that End, and hath the second place: and as there is no coming to the Father or Pleasing him but by the Son, so is there no way of Pleasing the flesh but by the world. So that by this you may perceive in what relation we stand to the sensual seducing world, and on what grounds, and how far it is necessary that we crucifie it: The fixed determination of our Sovereign is, that if *we live after the flesh we shall die, but if by the Spirit we mortifie the deeds of the body, we shall live, Rom. 8. 13.* To live after the flesh, is by loving the world, and enjoying it as our felicity; and to mortifie the deeds of it by the Spirit, is by withdrawing this fuel and food that doth maintain them, and by crucifying and killing the world as to such ends. Our work is to *put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof, Rom. 13. 14.* It is the world that is this provision for the fulfilling of our fleshly lusts. So far therefore as the flesh must be mortified, the world also must be mortified.

5. Moreover the world must be Crucified to us, as far as it is presented to us as *an independant or separated Good*, without its due relations unto God. It is God only who is the Absolute, Necessary, Independant Being; and all creatures are but secondary,

dary, contingent, dependant Beings, (whether Univocally or Equivocally, or Analogically so called, with God, let the Schools debate.) To look on the creature as a separated or simple Being or Good, is to look upon it as God. And here came in the first Idolatry of the world. When *Adam* had all his felicity in God, and had the creature only as a stream and means, and when all his affections should have been centred in God, and he should not have viewed one line in the volume of nature, without the joint observance of the Center where it was terminated; Contrarily he withdraws his eye from God, and fixeth it on the creature as a separated Good; and desiring to know Good in this separated sense, he made it an Evil to him, and knew it to his sorrow: And so forsaking the true and Al-sufficient Good, he turned to a Good which indeed as conceived of by him was no Good, and knew it by a knowledge, which as to the Truth of it was not *Knowing*, but *Erring*. And in this course which our first progenitors have led us into, the carnall world proceedeth to this day. The creature is near them, but God is far off: A little they know of the creature, but they are utter strangers to God: And therefore think on the creature as an independant separated Good. And you must carefully note, that the dependance of the creature on God, is not to be fully manifest by the dependance of any creature upon another. The line is locally distant from the Center; and the streams are locally distant from the spring, though they are contiguous, and have the dependancy of an effect: But God is not locall, and so not locally distant from us. The nearest similitude is that of the bodies dependance upon the soul (which yet doth fall exceeding short.) In God both we and every creature do live, and move, and have our being. As no man of reason will talk to a corpse, nor dwell and converse with any man meerly as corporeall, without respect to the soul that doth animate him, nor will he fall in love with a corpse; so no man that is spiritually wise (so far as he is so) will once look upon any creature, much less converse with it, or fall in love with it, barely as a creature, conceiving of it as a thing that is separated from God, or not positively conceiving of God as animating it, and as being its *Alpha* and *Omega*, its Beginning and End, its principall efficient, and ultimate Finall cause, at least: For this were to imagine the carkaise of a creature, and to conceive of it

as such a thing as is not in being. For *out of the God of Nature the creature is Nothing*, nor *can do any thing*; for there is no such thing; even as out of Christ the Lord of Spiritual Life and Grace, the new creature is *nothing*, and *we can do nothing*; for there is no such new creature.

You have here the very difference between a Carnal and a Spiritual life. The Carnal man doth see only the carkaise of the world, and is blind to God, and seeth not him, when he seeth that which is animated by him. But the Spiritual man seeth God in and by the creature, and the creature is nothing to him but in God. As an illiterate man doth look upon a Book, and seeth only the letters, and taketh pleasure in their shape and order, and falls a playing with it as children do; but he seeth not, nor understands the sense; and therefore if it contained the noblest mysteries or the greatest promises, even such as his life did depend upon, he loveth it not in any such respect; nor doth he for that delight in it: but let a learned man have the perusing of the same Book, and though he may commend the clearness of the character, yet it is the sense that he principally observeth, and the sense that he loveth, and the sense that he delighteth in: and therefore as the sense is incomparably more excellent then the character simply considered, so is it an higher and more excellent kind of knowledge and delight which he hath in the Book, then that which the illiterate hath: And indeed it is an imaginary annihilation of the Book, and of every character of it formally considered, to conceive of it as separated from the sense: for the very essence of it, is to be a *sign* of that sense: and therefore as the illiterate cannot see the sense, for words and letters, the wood for trees, so the literate can see no such thing as words without sense, nor would regard the materials but for this signifying use.

I have expressed the similitude in more words then I use in such cases, because it much illustrateth our present matter. It was never the mind of God to make the great body of this world to stand as a separated thing, or to be an Idol. He made all this for himself: The whole Creation is one entire volume, and the sense of every line is *God*. His name is legible on every creature; and he that seeth not God in all, understandeth not the sense of the Creation. As it is Eternal Life to know God, so this God is

the Life of the creature which we know, and the knowing of him in it is the Life of all our knowledge. The illiterate world doth gaze upon the creatures, and fall in love with the out-side and materials, and play with it, but understandeth not a creature. By separating it in their apprehensions from God, the sense, they do annihilate the world to themselves, as to its principall use and signification.

There are two Texts of Scripture among many others, of which I have often thought as notable descriptions of a carnal mans life : the one as to the privative part, and the other as to the positive. One is, *Ephes. 2. 12.* which calleth them [*Atheists, or without God in the world.*] They see and know somewhat of the world, but God they neither see nor know : They converse with the world, but not with God : All their affections are let out upon the world, but God hath none of them : All their business is about the world, but they live as if they had nothing to do with God. As a Schollar, if his Master should stand in a corner of the School to watch what he will do, will behave himself while he seeth him not, as if he were not there ; he will play with his fellows and talk to them, as if there were no Master in the School ; So do the ungodly live in the world, as if there were no God in the world ; they think, and speak, and deal with the world, as if there were nothing but the world for them to converse with. As for God they know him not, but carry themselves as if they had nothing to do with him ; and ask in their hearts as *Pharaoh* once did, *Who is the Lord that I should serve him ?* And perhaps this made *David* say, *Psal. 14. 1.* [*The fool hath said in his heart there is no God.*] Though he speak it not positively, yet there is a privative Atheism, which is interpretatively to say, [*There is no God.*] For he seeth him not, nor taketh any great notice of him ; but liveth as without him in the world : Not without him *efficiently* considered ; for so nothing can subsist without him, but without him *objectively* considered : For *God is not in all his thoughts, Psal. 10. 4, 5.* and his judgements are far above, out of his sight. *God looketh down upon the children of men, to see if there be any that will understand and seek after God : but they are gone aside, and are become filthy, and observe not him that observeth them, Psal. 14. 2, 3.* This is the case of poor worldlings from the highest Prince to the lowest beggar :

beggar : A great deal of business they have in the world, some in seeking what they want, and others in holding and enjoying what they have ; but they all live as without God in the world. [*Now consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22. For the wicked shall be turned into hell, and all the Nations that forget God, Psal. 9. 17.*]

The other Text that describeth the life of a meer naturall man, is, *Psalme 39. 6.* to which you may joyn, *Psalme 73. 20.* The former saith, [*Surely every man walketh in a vain shew ; surely they are disquieted, or make a tumult and stir in vain.*] Though the *brevity* of life it self may be something here intended, yet that seemeth not to be all : but also the *vanity* of it as it is a worldly life, and imployed meerly about transitory creatures : For even on earth our *Spiritual life of Grace*, and Communion with God in Christ by the Spirit, is not *vain*. The word which we translate a *vain shew*, signifieth the image, or shadow, or appearance, or figure of a thing : a thing that is nothing, or not the thing it seems to be, but the shew of it ; or as the Prophet himself expoundeth it, *a dream* : Men do but *seem* to live, that live only on and to the creature ; they do but *seem* to be Rich, that have no other Riches ; and *seem* to have Pleasure, that have no higher Pleasures ; and *seem* to be Honourable, that have but the Honour that comes from man. A great stir they make in the world, to little purpose. They thrust themselves into tumults, and quarrel, and fight, and some are conquered, and others conquerors, and some lament, and others rejoyce, some walk dejectedly, and others domineer ; and all is but a vain shew or thing of nought. Its but like childrens games, where all is done in jest, and wise men account it not worthy their observance. Its but like the acting of a Comedy, where great persons and actions are personated and counterfeited ; and a pompous stir there is for a while, to please the foolish spectators, that themselves may be pleased by their applause ; and then they come down and the sport is ended, and they are as they were. The life of a worldling is but like a Poppet-play, where there is great doings to little purpose : Or like the busie gadding of the laborious Ants, to gather together a little flicks and straw, which the spurn of a mans foot will soon disperse. Thus do all worldly

the Life of the creature which we know, and the knowing of him in it is the Life of all our knowledge. The illiterate world doth gaze upon the creatures, and fall in love with the out-side and materials, and play with it, but understandeth not a creature. By separating it in their apprehensions from God, the sense, they do annihilate the world to themselves, as to its principall use and signification.

There are two Texts of Scripture among many others, of which I have oft thought as notable descriptions of a carnal mans life : the one as to the privative part, and the other as to the positive. One is, *Ephes. 2. 12.* which calleth them [*Atheists, or without God in the world.*] They see and know somewhat of the World, but God they neither see nor know : They converse with the world, but not with God : All their affections are let out upon the world, but God hath none of them : All their business is about the world, but they live as if they had nothing to do with God. As a Schollar, if his Master should stand in a corner of the School to watch what he will do, will behave himself while he seeth him not, as if he were not there ; he will play with his fellows and talk to them, as if there were no Master in the School ; So do the ungodly live in the world, as if there were no God in the world ; they think, and speak, and deal with the world, as if there were nothing but the world for them to converse with. As for God they know him not, but carry themselves as if they had nothing to do with him ; and ask in their hearts as *Pharaoh* once did, *Who is the Lord that I should serve him ?* And perhaps this made *David* say, *Psal. 14. 1.* [*The fool hath said in his heart there is no God.*] Though he speak it not positively, yet there is a privative Atheism, which is interpretatively to say, [*There is no God.*] For he seeth him not, nor taketh any great notice of him ; but liveth as without him in the world : Not without him *efficiently* considered ; for so nothing can subsist without him, but without him *objectively* considered : For *God is not in all his thoughts, Psal. 10. 4, 5.* and his judgements are far above, out of his sight. *God looketh down upon the children of men, to see if there be any that will understand and seek after God : but they are gone aside, and are become filthy, and observe not him that observeth them, Psal. 14. 2, 3.* This is the case of poor worldlings from the highest Prince to the lowest beggar :

beggar : A great deal of business they have in the world, some in seeking what they want, and others in holding and enjoying what they have; but they all live as without God in the world. [Now consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22. For the wicked shall be turned into hell, and all the Nations that forget God, Psal 9. 17.]

The other Text that describeth the life of a meer naturall man, is, *Psalm 39. 6.* to which you may joyn, *Psalm 73. 20.* The former saith, [Surely every man walketh in a vain shew; surely they are disquieted, or make a tumult and stir in vain.] Though the brevity of life it self may be something here intended, yet that seemeth not to be all: but also the vanity of it as it is a worldly life, and imployed meerly about transitory creatures: For even on earth our *Spiritual life of Grace*, and Communion with God in Christ by the Spirit, is not vain. The word which we translate a *vain shew*, signifieth the image, or shadow, or appearance, or figure of a thing: a thing that is nothing, or not the thing it seems to be, but the shew of it; or as the Prophet himself expoundeth it, *a dream*: Men do but seem to live, that live only on and to the creature; they do but seem to be Rich, that have no other Riches; and seem to have Pleasure, that have no higher Pleasures; and seem to be Honourable, that have but the Honour that comes from man. A great stir they make in the world, to little purpose. They thrust themselves into tumults, and quarrel, and fight, and some are conquered, and others conquerors, and some lament, and others rejoyce, some walk dejectedly, and others domineer; and all is but a vain shew or thing of nought. Its but like childrens games, where all is done in jest, and wise men account it not worthy their observance. Its but like the acting of a Comedy, where great persons and actions are personated and counterfeited; and a pompous stir there is for a while, to please the foolish spectators, that themselves may be pleased by their applause; and then they come down and the sport is ended, and they are as they were. The life of a worldling is but like a Poppet-play, where there is great doings to little purpose: Or like the busie gadding of the laborious Ants, to gather together a little sticks and straw, which the spurn of a mans foot will soon disperse. Thus do all worldly

sensual men, walk in a *vain shew*. By separating the creature from God, they make it nothing : and then they study it, and dispute of it, and seek, and run, and labour for it, when they have in a sort annihilated it. I speak still of their Objective separation *in esse cognito et voluto* : for a real separation is impossible, but as a real annihilation may be so called. When they have separated the characters of the great Book of Nature from God who is their sense, and made nothing of it, as to the form of a Book, then do they fall a playing with it, who could not endure to learn on it. But when their Master comes to take an account of their Learning, the play will be at an end, and the sorrow begins : and then they must remember and feel that their Book was given them to another use.

And this seems to be the sense of that other Text, *Psal. 73. 20.* [*As a dream when one awaketh, so O Lord when thou awakest, (or in awaking) thou shalt despise their image.*] Though our Translators apply it to Gods *awaking*, that is, to Judgement, yet many learned interpreters rather apply the word [*in awaking*] to the sinners *awaking* at Judgement, out of the foresaid dream of a sensual life. They do but labour, and care, and gather as in a dream : They fight, and conquer, and possess, but as in a dream. They dream that they are rich, and honourable, and happy, and how proudly do they carry it out in this dream ? One dreameth that he is a great man, and he is lifted up : another dreameth that he is poor and undone, and he is troubled : But when God awaketh the dreaming world, he will shew them the vanity and despicableness of this *image* or *shew* that here they walked in : They shall see that as in a game at Chess, though one was imaginarily a King, and another a Queen ; yet it was but imaginary : and when the tedious game is ended, they have laboured hard to do nothing, and are all alike ; so will it be with them. The meaning is not only that God himself will despise this their *shew* or imaginary employments and enjoyments : but that he will make them appear despicable to themselves and all the world.

Truly Brethren, all that we have to do with the world in a separated sense, as without God, is such a game, a dream, a shew. When Schollars are thus studying their Physicks or Mathematicks, or any thing of the creature, as separated from God,

yea,

yea, or as not studying God in that creature, they are but playing the children and fools : they are like a Printer that cannot read, (if there were such a man) that studyeth how to shape his letters, when he knoweth not what a letter meaneth. When they are disputing in the Schools about Gods works, in this separated sort, as without God, they are busily playing the ideots, and taking the name of God in vain, and making a learned stir about nothing.

And here I pray you mark the different successes of a sensual, and of a sanctified study and knowledge. The first sinner by seeking to know and enjoy the creature in a separated sort, did lose God who was his All, and made the creature his All, and thereby as to its signification and principal use, did to himself annihilate it. And in this path do all his posterity walk, till faith recover them; and this is their *vain shew*, and their living without God in the world. But when faith hath opened a mans eyes, and shewed him God in every creature, who was hid from him before, then is the creature who was before his All, annihilated to him in that separated sense, and God becomes his All again : and this *annihilation* of the creature, is indeed its *restoration*, objectively to its primitive nature and use ; and it was not indeed known or respected as a creature till now. So that sensual men, by making the creature an imaginary God, or chiefest Good, or All, do make it indeed objectively to become *Nothing* : and so their All, their God, their felicity is *Nothing* ; and so all their life is a *Nothing*. When as the faithfull by Crucifying or Annihilating the creature, as it would appear a felicity to us, or any Good, as separated from God, do restore it to its true objective being and use, by returning to God who is truly All ; and in whom the creature is a Derived Imperfect *something*, and out of whom it is indeed a *Nothing*.

I will further illustrate it by one other similitude. God gave the Ceremonial Law by *Moses* to the Israelites, to be an obscure Gospel, and to lead them unto Christ. The sacrifices, and other typicall Ceremonies were the Letters of the Law, and Christ was the sense. The true Believers thus understood and used them ; but the Carnal Jews lookt only on the letter and lost the sense : and thus separating the bare Letter from the sense, that is, the Legall works from Christ, they thought to be *justified by those*

*works, and by the Law, in that separated sense. But the Apostle Paul doth plead against this error, and tells them that Christ is the end of the Law to all Believers, and that he is the fulfilling of it, and that through him it is fulfilled in those that walk not after the flesh, but after the Spirit; and that by the deeds of the Law, in this separated sense, no flesh can be justified; and that the Letter separated from the sense of it killeth: but Christ by his Spirit, who is the sense of it, giveth life. If these Jews had taken and used the Law as God intended it, and had taken the sense and Spirit with the letter, and had understood that Christ was the very life, and end, and all of the Law. Paul would never have cryed down the Law, nor Justification by it, in this sense: for that had been to cry down Justification by Christ. But it was Justification by the Letter, or the Law as separated from Christ who was the meaning of it. So is it in our present case. The creature is the letter, and God the sense; and Carnal men do understand only the Letter of the creature, and fall in love with it: and thus God cryeth down the world, and vilifieth, and speaketh contemptuously of the world; When as if it had not been for the separation, he would never have cryed it down, nor spoken an hard word of it. As the Law had never been so hardly spoken of, if the mis-understanding Jew had not separated it from Christ. So the world had never been so often called, *Vanity*, and a *Lie*, and *Nothing*, and a *Dream*, and *that which is not bread*, and *that which profiteth not*, a *Shadow*, a *Deceiver*, with abundance of the like contemptuous terms, if carnal sinners had not in their minds and affections separated it from God.*

And thus I have shewed you in what Respects the World must be Crucified.

AND let me add in the Conclusion, as most necessary for your observation, that there is in the world an inseparable aptitude to tempt us dangerously to the foresaid abuse: and therefore when we have done all that we can in Crucifying and sublimating it, we must never imagine that we can make it so wholsom or harmless a thing, as that we may feed upon it without great caution and suspicion, or ever return to friendship with it again, till fire have refined it, and grace hath perfectly refined

us. And yet this is not long of the creature without us, but of us, and the tempter. The world is in it self Good, as being the work of God; and it cannot be the proper efficient culpable cause of our sin: For it hath no sin in it self. (I mean the world as distinct from the men of the world;) and therefore cannot be the direct cause of sin. But yet there is that in it, which is apt to be the Matter of our temptation; and so apt, as that all that perish do perish by the world. As there is no salvation but by the whole Trinity Conjunct, who have each person his severall office for our recovery; so there is no damnation but by the whole Infernal Trinity, the flesh, the world and the Devil: Even to Innocent *Adam* the world must be the bait, and Satan found somewhat in it, that made it apt for such an office, though nothing but what was very good. But now that the flesh is become the Predominant part and power in us, as it is in all till the Spirit overcome it, the case is much worse, and the world is incomparably a more dangerous enemy then to *Adam* it could be. For though still the creature is good in it self, yet we are so bad, that the better the creature is, the worse it becomes to us: For we are naturally propense to it, in its separated capacity, and all men till regeneration, are fond of it as their felicity, and hug it as their dearest good, and Sacrifice to it as their Idol. So that an enemy it is, and an enemy it will be, when we have done our best, as long as we are on earth. For while we have a flesh that would fain be pleased, by that which God forbiddeth, and there is a Devil to offer us the bait, and tempt us to this flesh-pleasing, the world which is the bait will still be the matter and occasion of our danger. The consideration of this may cut the throat of licentious principles, and hence we may answer the most of their vain pretended reasons, who under the Cloak of Christian liberty, would again indulge the flesh, and be reconciled to the world. But certainly it will never lay by its enmity, till we lay by our flesh: and therefore there is no thoughts to be entertained of closing with it any more: but we must be killing it, and dying to it, to the last.

SECT. IV.

HAVING thus shewed you in what Respect the world must be Crucified, and so resolved the question as to the *Object*, I am next to resolve it as to the *Act*, and shew you wherein the Crucifying it doth consist.

The Apostle followeth on the Allegory, which he took occasion of from the mention of the Cross of Christ. From thence therefore we must also fetch the proper sense. As the world *did* use Christ, or *would* have used him, so we must use the world. Not actually murder the sons of death, as they did murder the Lord of Life : but what Christ was on the Cross in their eye, that must the world be esteemed in our eyes.

To take it in order. 1. The predictions of the Prophets before Christs coming, were not regarded by the unbelieving Jews, but the Prophets themselves persecuted.

So those that would perswade us of the felicity of any worldly enjoyments, & by extolling sensual pleasures, or profits, or honors, would draw our hearts to them, should be despised & esteemed as deceivers by us. No man is more serviceable to the Devil for our destruction, then they that applaud any sensual vanity, and would make us believe what great matters are to be expected from the world, and so would be the Pandors of it to entice us to its unchast embracements. Remember this, when any would perswade you what a fine thing it is to be rich and great, and somebody in the world : what a merry life it is to drink, and sport away your time : These are the Prophets and Apostles of the Devil and the world ; and let them be regarded by you accordingly.

2. As soon as Christ was born into the world, his best place of entertainment was a common Inn ; and there he could have room but in a stable and in a manger ; the world would allow him no better accomodation : and this was the welcome that it first afforded him.

Here you have two notable directions for your usage of the world. 1. Begin to renounce it betime, as it did Christ. As the world rejected Christ an *Infant*, so we in our Infancy must reject the world. This is to be solemnly performed in Baptism : where

as we are engaged to the saving Trinity, and Baptized into the name of the Father, Son and Holy Ghost, so must we solemnly Renounce the damning Trinity, even the flesh, the world and the Devil : For so the Church hath ever done, and the nature of the thing doth manifestly require it : for the *motus* must have its *Terminus à quo*, as well as *ad quem*. Its a sad thing that so many well-meaning men should deny our Infant-capacity of this engagement ; but much sadder that they should do it with such violent Church dividing zeal, as if the Kingdom of God lay in the exclusion of the seed of Believers out of it ! If it be true that all our Infant-seed are excluded from the Church, I am sure it is so sad a truth, that me thinks men should not so eagerly lay hold of it, before they have better evidence to evince it. It was once a mercy for Infants to be in Covenant with God, and members of his Church ; and I do not think that it is now a mercy to be out ; or that the Kingdom of the Devil is the more desirable state ; (and all men are in one of these.) Sure I am, they were once members of the Church by Gods appointment, and they that say they are cast out must prove it, and better then any that yet have attempted it, if they would have judicious, considerate, impartial men believe them. Whoever cast them out, sure Christ would not, that did so much to enlarge the Church and better its state, and manifest more abundant mercy, and chide his Disciples that kept such from him, and proclaimed that his Kingdom was of such. I am not easily perswaded to believe that the Head and King of the Church hath actually gathered a Society of a false Constitution so long, and that he that is so tender of his Church, and hath bought it so dearly, and ruled it so faithfully, had never a true constituted visible Church till about two hundred years ago, among a few such as I have no mind to describe, and that we must now have a new and true Church-frame to begin, when the world is almost at an end ; and that this glory reserved for our last daies, consisteth in casting out our Infant-seed, and leaving them in the visible Kingdom of the Devil till they come to age. I am more out of doubt then ever I was, that God would have our Infants renounce the world, and be Dedicated unto him, as the world did renounce Christ an Infant. If an Infant-Christ must be the Head of the Church, I know not why an Infant-sinner may not be a member of it :

And as the world without reason through malice rejected our Infant-Head ; so God will find both Reason and Love to receive and entertain his Infant-members. And as long as we have Gods expresse approbation in his Word, for parents entring their children into his Covenant , and have the examples of all Nations by the Law of Nature, allowing parents to enter their children into Covenants which are apparently for their good, and to put their names into their Leases with their own, we shall not think our Infants incapable of Covenanting with God, nor of making this early Abrenunciation of the world.

2. From hence also you may learn what room it is that the world should be allowed by you, even the stable and the manger, as it allowed Christ. This is a point of most necessary consideration. The soul of man hath its several faculties : As vegetative, it hath its natural parts, and spirits, and powers, and a naturall Appetite after the creature. This is the stable and the manger, where the creature as a natural good may be entertained : It hath also as sensitive, its power of sensation, and sensitive Appetite. This also may entertain the creature ; but not for it self, nor by its own conduct ; but under the guidance of Reason to an higher end. But the high and noble faculty of Reason, and the Rationall Appetite, may not allow it the least entertainment in its separated capacity, as we are now discoursing of it. It belongeth not to the Naturall or sensitive Powers to see and Love God in the creature ; and therefore it cannot be required of them ; and therefore they may receive their objects, (moderated by reason) upon lower terms. But its the office of Reason, as to moderate the senses, so to behold God in all the objects of sense ; and no otherwise should it have to do with sensual objects, of which more anon.

3. It was not long that Christ had been in the world before *Herod* sought his Life, and caused him to flie into *Egypt*. And as soon as we are capable of assaulting the world, we must actually fall upon it, and seek the extirpation of all its Interest from our hearts, where Christ sets up his throne.

It was for fear of losing his Crown that *Herod* sought the death of Christ. It must be for fear lest Christ should be dethroned in our hearts, and lose his regal Interest, and lest we should lose the Crown of glory, that we must endeavour the crucifying of the world.

When

When Angels and wise men did worship Christ, yet Herod did seek his death, and the more seek it, because of their acclamations, as being brought into jealousies of him by the Titles which they gave him. So when the Princes and great ones of the earth do extoll the world, and magnifie its glory, we must be raised hereby into the greater suspition of it, and the more resolutely set against it.

As Herod did put to death even the innocent children, lest Christ should escape, that so he might make sure work for his Crown. So must we subdue our sensuall desires, by denying them sometimes even in lawful things, lest we should be carryed to that which is unlawful before we are aware; and we must avoid the very occasions and appearances of evil, and restrain our selves in the liberty that we might take, and not go as near the brink of danger as we dare: For it concerneth us to make sure work where the Reign of Christ and our own salvation is so much concerned, as in our victory over the world it is.

4. The whole life of Christ on earth was one continued conflict with the world. They believed not on him even when they saw his Miracles. They hated him even while he did them good. They afforded him not a settled habitation. So in the height of its Glory, the world must not be trusted by us. Though it afford us sustenance for our outward man, yet must we hate it; and we must allow it no settled entertainment in our hearts.

Christ was in the world, and the world was made by him, and yet it knew him not, *John* 1. 10. We converse in the world, and our outward man must live by it, as in it we received our life, and yet we must not know it in its separated capacity: The world could not hate them that were of the world, but Christ it hated, because he was not of it, *John* 7. 7. and 15. 18, 19. and 17. 14. So must we hate the world, because it is not of that nature, nor for that Interest as the New creature is, though worldlings that are of it cannot hate it.

The nearer Christ was to the end of his life, the more cruelly and maliciously did the world use him. And the nearer we are to our parting with the world, the more must we contemn and hate it.

5. The world did arraign and condemn Christ as a Malefactor; they charged him to be a Deceiver, and one that did his mighty

works by the power of *Beelzebub*. So must we justly charge the world to be a Deceiver, and work its strange stupendious delusions by the power of Satan the great deceiver, and as a Malefactor must we attach, arraign and condemn it. They came out against Christ as a thief with swords and staves, *Matt. 26. 55.* we must come out against the world as that great thief that would rob God of his honour and interest, Christ of his Kingdom, and us of our salvation, and by the sword of the Spirit must disarm and conquer it.

The world judged Christ to be a blasphemer and guilty of death, because he said that he was the Son of God, and should sit at his right hand. We must condemn the world of Blasphemous usurpation, that would needs become our God, and usurp the Divine prerogatives and honours.

They spit upon Christ in token of hatred and contempt. And we must as it were spit at the pleasures, and profits, and honours of the world, and manifest our defiance, and hatred, and contempt of them.

They buffeted Christ in manifestation of their malicious enmity. And the world and our flesh must not scape our hands, though our war be but defensive, yet must we offend that we may defend. [*So fight I, (saith Paul, 1 Cor. 9. 26, 27.) not as one that beateth the air, (that maketh a shew of enmity when there is none, as children in sport, or fencers that have not intent to kill) but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away*] [*ὑποπιζῶ με τὸ σῶμα ἐν δειλαγῶναι*] The first verb signifieth to buffet and beat black and blew, as we say, *Et validis ictibus subicere reluctantem*, as *Beza* speaks: and the second verb signifieth, to bring into servitude, or into the state of a servant, which is indeed the very work that we have to do with the flesh, and the world.

They reproached Christ when they had smote him, and tauntingly bid him, *Prophecie who smote him*. And the world and all the Idols of it deserve no better of us, when they will usurp the place of God; and we may well scorn such a God as *Elias* did *Baal*, and as God useth to do by the Idols of the heathen. Fine gods indeed, that can neither save themselves nor us.

The world did strip Christ and put on him a robe and a Crown
of

of thorns, and a reed into his hand, and again spit upon him and mocked him. And this contempt in our apprehensions must we cast upon the arrogant world; we must strip it of its vain shew, and give it the honour of a reed for levity, and of thorns for unprofitableness and vexation; for as thorns it vexeth when it promiseth felicity, and as thorns it choaketh that word of truth, and as a reed it is shaken with every wind.

No backwardness of the Judge, and no intercession of his wife, could rescue Christ from the malice of the Jews, but the more is said for him, the more they cry, *Crucifie him*. And as resolvedly must we persecute the world. No intercession of our flesh, or backwardness of carnal Reason, must take us off; but we must be content with nothing but its *Crucifying*.

When *Pilate* drew back, they knockt all dead with this malicious voice, *John 19. 12.* [*If thou let this man go, thou art not Cæsars friend: whosoever maketh himself a King speaketh against Cæsar:*] So must we quicken and provoke our Reason by arguments drawn from our fidelity to Christ, and say, *If we favour this world, we are not the friends of Christ; for whatsoever would make it self our King, and our felicity, and would steal away our hearts, is not Christs friend.*

When *Pilate* saith, [*Shall I crucifie your King?*] they cry out, [*we have no King but Cæsar.*] And when the flesh or carnal Reason saith, [*Will you cast away your comforts, your peace, your happiness, your lives?*] We must say, [*We have no comfort but Christ, no peace but Christ, no happiness, no life but what's in Christ.*]

The world crucified Christ between two thieves. And we must crucifie the world between two thieves; viz. the flesh on the one hand, and the Devil on the other; which would both have robbed God and us; Though through the power of a Crucified Christ, the one of these, even the flesh, may be so refined as to be admitted into Paradise.

The world vritt over the head of Christ, as the cause of his death [*King of the Jews.*] And we must write this over the Crucified world, [*This is it that would have been our King, and God, and Happiness; so let all thine enemies perish O Lord.*] We must pierce the very sides of it, and let out its heart-blood. We must nail its hands and feet, the very instruments or means

by vvhich it executed its deceits. We must give it the Gall and Vinegar of penitent tears, and threatned judgements. The vvorld thus despised and rejected Christ, making him a man of sorrows, and acquainted with our griefs; they hid their faces and esteemed him not, Isa. 53. 3. He had no form or comeliness in their eyes; and when they saw him, there was no beauty that they should desire him, Vers. 2. So must we despise and reject the world, and hide our faces from it, and not esteem it, disdainng even to look upon its pomp and vanity, and to observe its gawdy alluring drefs, or once to regard its enticing charms. We must think it all into a loathsome vanity, till there appear to us no form or comeliness in it, nor any beauty for which we should desire it, and wonder what they can see in it that so far dote upon it; as to part with Christ and salvation to enjoy it.

The world did even triumph over a crucified Christ, and shake their heads at him, and say, *He saved others, but himself he cannot save.*] And we must triumph through Christ over the crucified world, and say, This is it that promised such great matters to its deceived followers; that men esteemed before God and glory; and now, as it cannot save them from the dust, or the wrath of God, so neither can it save it self from this contempt that Christ doth cast upon it. Cast down this Idol out of your hearts, and say, If he be a God let him help himself.

Lastly, the world when they had crucified Christ did bury him, and rowl a stone on his Sepulchre, and seal it up, and watch it with souldiers to secure him from rising again, if they could. And we must even bury the crucified world, and be buried to the world, and lay upon it those weighty considerations and resolutions, and seal thereto with Sacramentall obligations, and follow all this with persevering watchfulness, that may never permit it to revive and rise again.

And thus must we learn from the Cross of Christ, how the world is to be crucified; as it used Christ, we must use it. For it is the whole course of Christs humiliation that is meant here by his Cross, the rest being denominated from the most eminent part; and therefore from the whole must we fetch our pattern and instructions, by the direction of the Allegory in my Text.

SECT. V.

BUT it will not be unprofitable if we more particularly and orderly acquaint you with those Acts which the crucifying of the world to our selves doth comprehend ; over-passing those by which Christ did it for us on the Cross , till anon in the due place.

1. The first act is, *To esteem the World as an enemy to God and us*, and so as a Malefactor that deserveth to be crucified. And this must not be only by a speculative conception, but by a true confirmed practical judgement, which will set all the powers of the soul on work. It is the want of this that makes the world to Live and Reign in the hearts of so many, yea even of thousands that think they have mortified it. - A speculative Book-knowledge that will only make a man talk, is taken instead of a practical knowledge. Almost every man will say, The world is a great enemy to God and us ; but did they soundly and heartily esteem it to be such, they would use it as such. Never tell me that that man takes the world for his deadly enemy, who useth it as his dearest friend. Enmity and deadly enmity will be seen. Here is no room to plead the command of loving our enemies ; at least, no man can think that he must love it with a Love of friendship, and therefore with no love but what is consistent with the hatred of a deadly enemy. This serious deep apprehension of Enmity, is the very spring and poise of all our opposition. We cannot heartily fight with our friend, or seek his death. There must be some anger and falling out before we will make the first assault : and a settled enmity before we will make a deadly war of it. This apprehension of enmity consisteth in an *apprehension* of the *hurtfulness* of the world to us, and of the *opposition* it maketh against God and our salvation, and of the danger that we are in continually by reason of this opposition. So far as men conceive of the world as *Good* for them, so far they take it for their friend, and love it. For no man can choose but love that which he seriously conceiveth to be *Good* for him. This *complacency* is clean contrary to the Christian hostility. But when we conceive of it as that which we stand in continual danger of being everlastingly undone by, this will turn our hearts against it. It undoes men that

that they have not these *apprehensions* of the world, and that deeply fixed and habituated in their minds. For it is the *Apprehension* or *Judgement* of things that carryeth about the whole man, and setteth awork all the other faculties.

Quelt. *But what should we do to be so habitually apprehensive that the world is our enemy?*

Ans/w. 1. You must be sure that you lay up your treasure in heaven : That you are so convinced by Faith of the Glory to come, and of the true felicity that consisteth in the fruition of God, as that you take it for your Portion, and make it your very End. And when once you have laid up your Hopes in heaven, and see that there or no where you must be happy, this will presently teach you to judge of all things else as they either help or hinder the attainment of that end. For it is the Nature of the End to put a due estimate upon all things else : And it is the property of the chief Good, to denominate all other things either Good or Evil, and that in a greater or lesser measure, according as they respect that chiefest Good. For there can be no Goodness in any thing else, but the Goodness of a *Means* : And the means is so far *Good*, as it is *apt and useful* for the attainment of the *End*. If once therefore you unfeignedly take God and Glory for your end and felicity, you will presently fall upon enquiry and observation, what it is that the world will do to help or hinder that felicity.

2. And then you need but one thing more to the discovery of the Enmity ; and that is, the Constant experience of your souls. A real living Christian doth live for God, and is upon the motion to his eternal home : *There* is his heart ; and that way his affections daily work : When he findeth his soul down, he windeth it up again, and straineth the spring of faith and love. And therefore his life and business being for heaven, he cannot but be sensible of the rubs that are in his way, and take notice of those things that would stop him in this course. Whereupon he must needs find by constant experience that the world is that great Impediment, and so must be apprehensive of the enmity of the world. For as he that Loveth God and waiteth for the sight of his face in Glory, must needs take all that to be against him, and naught for him, that would keep him from God, and deprive him of that beatificall vision, so he that knoweth what it is to love

love God, must needs know by constant sad experience, that the world is the great with-drawer or hinderer of that love. When he sets himself in any holy imployment to mount his soul into a more heavenly frame, and to get a little nearer God, he feeleth himself too much entangled with inferiour objects; these are the weight that presseth down, and the water that quencheth the sacred flames; and were it not for these, O how much higher might our souls attain, and how much freer might we be for God. For it is a thing most certain to us by our constant experience, that the more of the world is upon our hearts, the less is there of God; and the more of God, the less of the world. So that these two means alone, The sincere Intending of God, and Glory as our End, and daily observation of our own hearts, will easily convince us that the world is our great enemy. And when we thoroughly apprehend it to be our enemy, we have begun to crucifie it.

2. The next act by which the world is crucified, is, *A deep habituated apprehension of its Worthlesness and insufficiency.* As the opposing world must be taken for an enemy, so the Promising alluring world must be taken, as it is, for an empty thing. The Life and Reign of the world in the unsanctified, lieth first in their too high estimation of it. They think of it as Good, and Good to them, and as a matter of some considerable worth, and though they will say with their tongues that heaven is better, yet all things considered, they take the world to be more suitable to them, and therefore they desire it more. For Heaven is out of sight, and beyond their apprehension and affection, and as they imagine, it is not so certain as the things which they see, and feel, and possess. And therefore they resolve to grasp as much of the creature as they can, and take that which they can get in hand, and then if there be an heaven, they hope they may have their part in it, as well as others. But saving Illumination doth put men into another mind. It makes them see, that the Invisible things are of greater Certainty then the visible; and that a promise without possession, is better security then possession without a promise; and that for the *Worth and Goodness*, between Eternal things and Temporal, there can be no comparison. If the world would have been content to have kept its place, and to have borrowed all its honour and esteem from God and Glory,

as the end for which it must be used and regarded, it might then have had the honour of being serviceable to our salvation, and to our Masters work : But seeing it will needs be a competitor with heaven, it thereby disroboth it self of its glory, and becometh a vile contemptible thing : And so must it be esteemed by all the friends of God. A sound Believer looks on the world, as the world lookt on Christ when he hanged on the Cross ; not only as a Malefactor, but as a contemptible thing : And as the world esteemeth the Saints themselves to be hypocrites, deceivers, fools, weak, despised, a spectacle to the world, yea as the filth of the world, and the off-scouring of all things : So must the Believer esteem of the world, as seeming to be what it is not, as a weak and insufficient thing, as the *περὶ δαίμωνα καὶ πάντων πρὸς ἡμᾶς*, I Cor. 4. 11, 12, 13. the very filth of the streets that is swept away or cast upon the dung-hill : or as a thing devoted to death for the averting of an imminent judgement. Pauls judgement is in a prevalent degree, the judgement of every gracious soul, *Phil. 3. 7, 8. What things were gain to me, those I counted loss for Christ : Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.*] Were the world but thus conceived of by a practical judgement, it were half crucified already. If men did verily think that the world is their Loss, they would love it less, and less greedily seek after it, then now most do. *Gebezi* would not have run after *Naaman* for his money, if he had thought that it had been his loss. *Achan* would not have hid the forbidden gold, as a treasure, if he had thought it had been his loss. Who would be at so much care and pains, for their loss, as worldlings and sensualists are for their delights. And if the judgement did once esteem the world as *dung*, they would not be so greedy for it, nor put it into their bosoms. Who would fall in love with dung, or dote upon filth or dogs-meat ? As the judgement doth esteem it, the affections will be towards it. And they that know not of a better condition, will value this as the best, though common reason will call it vanity. But they that by faith have found out the true felicity, have low and contemptuous thoughts of the world. O what a carkaise, what a shadow is it in their eyes ? What a poor low thing is it which the sons of men do tire themselves

selves in seeking after ? What a dung-hill do they wallow in, as if it were a bed of Roses ? What deformities do they dote upon, as if they were the most real beauties ? A toad abhorreth not the company of a toad ; but shall not a man abhor it ? But we shall have occasion of saying more to this in the Application.

3. The third act by which we Crucifie the world, is a kind of *Annihilation* of it to our selves ; in our conceptions taking it as a very *Nothing*, so far as it would be something separated from God, or co-ordinate with him. How oft doth the Scripture call it vanity, a dream, a vain shew, a shadow, yea nothing, yea and less than nothing before God, and lighter than vanity it self, *Isa.* 40. 17. *Psal.* 62. 9. *Job* 6. 21. The Princes of the earth, who are something in the eyes of themselves and others, appear as *Nothing* when God lets out his wrath upon them, *Isa.* 34. 12. Even as the straw when the fire hath consumed it, or the fairest buildings when it hath turned them to ashes. For though the world be really something, yet, 1. In regard of the effects which it promiseth to seduced worldlings, it may be called *Nothing*. For that which can do *Nothing* for us in our extremity, which hath no Power to relieve or satisfy us, which leaveth the soul empty, and deceiveth them that trust it, may well be called *Nothing* in effect : *In genere boni*, that which can do us no good, is *Nothing* to us. Let a needy soul betake himself to the world for comfort under the burden of sin, for quiet and true peace to a wounded conscience, and you will find it can do *Nothing*. Seek to it for grace or strength against corruptions and temptations, and you will find it can do *Nothing*. Cry to it for succour in the depth of your affliction, and at the hour of death, and try whether it will present you acceptable unto God, and bring your departed souls with boldness to his presence, and you will find that it can do *Nothing* ! Whatever it *promiseth*, and what ever it *seemeth* to deluded sinners, when you look for any real good from it, you will find it can do *Nothing*. And therefore you may well take it as a meer *Nothing* to you. 2. And *in esse obiectivo* we may make *Nothing* of it, by excluding it from any room in our souls, as to those acts that do not belong to it. 3. And as a separated being, independant as to God, so it is indeed *Nothing* : for there is no such thing : Much less as it is a separated Good, or felicity

to man. Annihilate then the world to your selves. When it would appear to you to be what it is not, and would promise you to be what it cannot, let it be as *Nothing* to you. Conceive of it as of a shadow, or a thing that seemeth to Be and is not. Could you once make *Nothing* of it, it would have no power over you, nor any unhappy effects upon you. You would not dote upon a known *Nothing*, nor change your God and Glory for *Nothing*. As Job saith of the wicked, Job 27. 19. [*he openeth his eyes, and he is not :*] so we may say of the world : when we open our eyes we shall see that it is not : that which before seemed *Nothing* to us, will appear to be All things ; and the world that seemed all things will be *Nothing*.

The summe of all that hath been said is this. The *opposing* world must be apprehended as an enemy to God and us, and so far Hated : The *glozing* world appearing as our felicity, or a competitor with God, must be conceived of as Worthless, and Contemned : And the world as it would appear as a separated Good, being any thing to us, or having any thing for us, out of God, must be annihilated in our conceptions, and taken as *Nothing*.

SECT. VI.

WE are next briefly to shew you how it is that *we are Crucified to the world* ; having shewed you how the world is Crucified to us. And in general the meaning is, that we are as Dead or Crucified men to it, in regard of those fore-mentioned unjust respects in which the tempter would present it to us. So that [*Crucified*] here is put for the absence of that Action and worldly Disposition, which carnal men are guilty of. So that it is a *Moral*, and not a *Natural* death that is here mentioned ; and observably differeth from a *Natural* in these respects.

1. A *Natural* death destroyeth the very Powers or Faculties of Acting : But a *Moral* Death only destroyeth the Disposition and Action it self, but not any *Natural* Power.

2. A *Natural* death is *Involuntary*, and in it self is neither a vertue nor a vice ; neither *Morally* Good or Evil. But a *Moral* death

death is principally in the Will it self, and nothing is more voluntary, and so it is the principal virtue or vice : To be dead in sin and to God, is the summe of all Evil : And to be dead to sin and the world, in Christ, is the summe of Moral Good.

3. *Natural* death hath no degree of life remaining (saving of the separated soul.) But *Moral* death may consist with much of the contrary life. For it is denominated from the predominant habits of the soul ; which may stand with much of the contrary habit, though subdued. We cannot therefore gather that *Paul* was absolutely free from all sin, because he was dead to it, or crucified to the world. For this is a Moral death consisting in a conquest of the enemy ; who may be said to be dead, because he is overcome ; and consisting in the prevalent Habits of the soul, which yet may have too much of the remnants of their contraries.

More particularly, 1. If we are *Crucified to the world*, our *undue estimation* of the world is Crucified. We have no Idolizing over-valuing regard to it, (in that measure as we are dead to it.) As the world do not *Regard the works of the Lord*, *Psal.* 28. 5. *Isa.* 5. 12. So the Saints do not Regard the things of the world. The life of faith doth so elevate their spirits, that they are mounted up above the creature, and *look not* upon the world ; or look upon it as a despicable thing. They are above that which is the delight and imployment of others ; and that which the sensual call *Felicity*, they still call *Vanity* : And as a mans stomach abhorreth that which a dog or a swine will greedily devour ; so the soul of a Believer doth despise and abhor the delights of the ungodly. As Pride makes the Rich look contemptuously and disregardfully upon the poor : So the holy elevation of Believing souls, doth make them look contemptuously and disregardfully upon all the glory of the world. As faith doth bring them up to God, and make him their Object and their *All* ; So doth it make them somewhat like him, and minded as he is minded. And as God *regardeth not persons*, *Deut.* 10. 17. *nor accepteth the persons of Princes*, *nor regardeth the rich more then the poor*, *Job* 34. 19. but is pleased more in the least of his image on the humble faithful soul, then with all the glittering glory of the world, so is it in their measure with his people. Where they see nothing of God, they feel no *substance* ; but so far as God *appeareth*

peareth to them in any creature, or action, or any means or benefit which they possess, so far they perceive some *substance* in it. *As the natural man Receiveth not the things of the Spirit, nor can know them, because they are spiritually discerned,* 1 Cor. 2. 14. So the Spiritual man hath shut up his senses to the world, and lost his perception of them, because they are carnally so discerned. The carnal man hath his senses quick in discerning and savouring the things of the flesh, but to the things of the Spirit he is dead and senseless. And contrarily the Spiritual man is dead and senseless to the things of the flesh, and hath no savour in those things that are other mens delights, *Rom. 8. 10, 5, 6.* He tasteth no more sweetness in their pleasures then in a chip. He wonders what they can see or taste in the things of the world, that they so run after it. To be Rich or Poor do but little differ in his eyes; To be high or low is all one to him, considering these things as accomodations of the flesh; though still he valueth any condition according to the respect it hath to God; and so that is the best condition to him that best accommodateth and advantageth him for Gods service. *He taketh the fleshes Interest to be none of his Interest; and therefore that which only concerneth the flesh concerneth not him.* And therefore he looketh in this regard upon an high estate or a low, as Nothing to him. Let God dispose of him as he please; that's Gods work and not his. He hath *learned in whatever estate he is, therewith to be content:* [*He knows how to be abased, and he knows how to abound; every where and in all things he is instructed, both to be full and to be hungry, both to abound and to suffer need,*] *Phil. 4. 11, 12.* If you applaud and honour him, he takes it but as if you breathed on him; at the best it is but a sweeter kind of breath: And if you vilifie, and reproach, and unjustly condemn him, he takes it for no great hurt. For [*With him it is a very small thing to be judged of man, and at mans barr; for he that judgeth him is the Lord,*] 1 Cor. 4. 3, 4. Nay what if I said that if you imprison him, threaten him, torment him, yea put him to death, he doth not much regard it, nor make any great matter of it; so far as he is Crucified to the world. How joyfully could *Paul* and *Silas* sing in the stocks, when their bodies were sore with scourging? *Act. 16.* What a rapture of joyful praises did the Apostles break forth into, when they were threatned by the Priests and Elders

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Acts 4. 21, 24. I will add but two more instances, *Dan. 3.* The three Jews that were threatned with a furnace of fire, are accus'd for *not regarding the King, vers. 12.* and their own answer is, *vers. 16, 17.* [*We are not careful to answer thee in this matter : If it be so, the God Whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy Gods.*] And sure they that would not accept of deliverance when they were tortured, *Heb. 11. 35.* did set little by it, in comparison of that better Resurrection which they hoped for. As Christ said of Satan, *The Prince of this world hath nothing in me, John 14. 30.* So in our measure, so far as we are dead with Christ, the world hath nothing in us, no interest, no carnal life to work upon, and therefore is unable to do any thing with us. Our undue estimation of the world is Crucified. This is the first part.

2. If we are Crucified to the world, our *inordinate cogitations* of the world are Crucified. We must not give it that room in our fancies or power over them, as they have with other men. We should not indeed allow the creature one thought either for it self, and terminated finally in it self, nor as separated from God. Much less should we have so frequent and so pleasant or passionate thoughts of it as most have. But of this more in the Application.

3. To be Crucified to the world, is to have *Affections* dead about worldly things. That which is vile in our estimation, will be un-*effectual* in our Affections. I shall briefly instance in some particulars.

1. Our *Love* to the world is Crucified, if we be Crucified to the world. As this is the great Affection which God claimeth for himself, and which he maketh the seat of his most excellent grace; so is it that which he is most jealous of, and will least allow the creature to partake of; and the mis-employment of it is the greatest sin, as the right employment of it is the greatest duty. *1 John 2. 15.* [*Love not the world, neither the things that are in the world.*] This is a plain and flat command. If the world be not apprehended by the understanding to be our Good, it will not be embraced by the will, nor be Loved. Perhaps you will say, *Though it be not our chief Good, yet it is Good, and therefore*
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may be loved, though not chiefly loved. To which I answer, that in the senses before disclaimed it is none of our Good at all. It hath no Goodness to us in it, but the *Good* of a *Means*, which is respective to the *End*; and therefore we must have no Love to it but that which is due to the *Means*: God therefore being our *End*, we must Love the world only for his sake, as it cometh from him and leadeth to him. The *least* love to the world *for it self*, is Idolatrous. As you may not allow another woman the *least* Conjugal affection, though you allow your wife more, without some guilt of unchastity; so you may not in the least measure love the creature for it self without some guilt of spiritual unchastity. If God must be loved with All the heart, and soul, and strength, then there is none left for any co-partner whatsoever. When we love any thing but as a Means, it is more properly the *End* that we love in that very act (And therefore some Philosophical Divines affirm that Nothing but the ultimate End is properly loved) so that the Love which we give the world in a due subordination to God, is not so properly a Love to the world as to God, and therefore it taketh not from God the least part of that which is due to him. But if we love it in the least measure for it self, or with any co-ordinate Love, so much as we allow it, is robbed from God.

2. Hence it followeth (when our love to the world is crucified) that our *Desires* after it is crucified also. Before we thirsted after Pleasures, or Honours, or Riches, but now this thirst is abated; for when we obey the Call of Christ, *Isa.* 55. 1. and have freely drunk of the living waters, we thirst our former thirst no more, (according to the measure in which we partake of him) but his Spirit will be a well of water in us, springing up to everlasting life, *John* 4. 13, 14. The distempered appetite of a Carnal man is so eager after worldly things, that his heart is set upon them: which *Rom.* 8. 5. is called his *minding the things of the flesh*: But the mortified Christian, as such, hath no *mind* of them: His appetite to them is dead and gone. He cares not for them. Now he perceiveth that they are not Good for him, his heart is turned against them.

3. When we are *Crucified to the world*, our *expectations* of Good from the world are Crucified. Before we looked for much from it; we thought if we had this Pleasure, or that Honour, if

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we had such lands, buildings, friends, or provision, then we were well, or at least much better then now we are ! O how Good did we think that these were for us ! And therefore we still lived in Hope of more. But when we are Crucified to the world, we give up these Hopes. We see then that we were deceived : we did but hope for nourishment from a stone : The breasts are dry which we thought would have refreshed and satisfied us. When we see that the world is an empty thing, a cask, a picture, a dream, a shadow ; we turn away from it, and look no more after it, but look for content in something else. As a child that seeth a painted Apple may be eager of it till he try that it is savourless, and then he careth for it no more ; or if a beautiful crab deceive him, when he hath set his teeth in it he casteth it away. So when a Christian findeth the folly of his former expectations, and tasteth the vexation of the creature which he was so greedy of, and withall is acquainted by a lively faith, where he may be better ; away go all his expectations from the world ; and he promiseth himself no more content or satisfaction in it. This is a notable part of Mortification. As it is the Hopes of some Good, that sets men a work in all endeavours ; so take down their Hopes, and all the wheels of the soul stand still. If it were not for Hope, we say, the heart would break. And therefore when all our Hopes from the world are dead, the very Heart of the old man is broken, and all his worldly motions cease. Then he saith, Its as good sit still as labour for nothing. I despair of ever having contentment in the creature : I see it will not pacifie my conscience : it will not save me from the wrath to come : it will do nothing for me that is worthy my regard : and therefore let it go ; I will follow it no further ; It shall have my heart no more. Before he had many a promising delightful thought of the creatures, which he could not reach : He thought with himself, If I were but thus placed and settled once : if I had but this or that which I want : if I were but here or there where I would be : if I had but the favour of such or such an one, how happy were I ? how well should I be ? I would then be content and seek no more. But when faith hath mortified us to the world, we see that all these were foolish dreams : we knew not what it was that we Hoped for ! and then we give up all such Hopes for ever. Such pleasing thoughts of any worldly thing while you want it, or of

any place or Condition which you are absent from, and such promises and hopes from any worldly state, or person, or thing, doth manifest that so far you are alive to the world, and is a folly of the same nature with theirs that Idolize the world when they do enjoy it. For one man to say, [*If I had this or that I were well*] and for another that hath it, to say, [*Now I am well, Soul take thy Rest*] do both shew the same Estimation, and Idolatrous Love to the world in their hearts; though one of them have the thing which he loves, and the other hath it not: And to be so pleased with the very fancy and conceits of those worldly things which they never had, seems worse then to be pleased with it when they have it. I pray you lay this well to heart that I say to you: Despair, utter Despair of ever being contented or well in the world, or made happy by the world in whole or in part, is the very life of Christian Mortification. It is the nature of a Carnal heart, to keep up his worldly Hopes as long as possibly he can. If you beat him from one thing, he runs to another: and if he despair of that, he looks after a third, and thus he will wander from creature to creature, till Grace convert him, or Judgement condemn him. If he find that one friend faileth him, he hopes another will prove more faithfull; and if that prove a broken reed, he will rest upon a third: If he have been crost in his Hopes of worldly contentment once, or twice, or ten times, or an hundred times, yet he is in Hope that some other way may hit, and some more comfort he may find at last: But when God hath opened a mans eyes to see that the whole world is Vanity and Vexation, and that if he had it all it would do him no Good at all, and that it is a meer deceitful empty thing: and when a man is brought to a full and finall Desperation of ever finding in the world, the Good that he expected; then, and not till then is he Crucified to the world; and then he can let it go, and care not: and then he will betake himself in good earnest to look after that which will not deceive him.

When a worldling is in utmost poverty or in prison, he may part with all his worldly contentment at the present; but this is not to be Crucified to the world: For still he keeps up his former *estimation* of it, and *Love* to it, and some *Hope* perhaps that yet it may be better with him. Yea, if he should Despair of ever being Happy in the world, if this proceed not from his Disesteem
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of it, and the change of his Affections, but meerly because he would have the world, but sees he cannot, this is far from the nature of true mortification.

4. If we are *Crucified to the World*, our *Delight* in it is *Crucified*. It seemeth not to us a matter of such worth, as to be fit for our *Delight*: Children are glad of toys, which a wise man hath no pleasure in. To have too sweet contentful thoughts in the creature, and to apprehend it as our Good, and to be rejoyced in it, is a sign that so far we are not *Crucified* to it. It is not able to *Glad* a mortified heart, so far as it is mortified; though the Love of God that is manifested by it, may make him glad. And this is it that *Paul* disclaimeth in my Text [*God forbid that I should glory save in the Cross of Christ.*] If he were the Lord of all the honours or wealth of the world, he would not *Glory* in them. If he had all the Pleasures that the flesh can desire, he would not *glory* in them. If he had the common applause of all men, and every one spoke well of him; if he had all things about him suited to a carnal hearts content, yet would he not *glory* in it: No more then a grave and learned man would *glory* that he had found a counter or a pin. *Jer. 9. 23.* [*Let not the wise man glory in his wisdom, nor the mighty man glory in his might, let not the rich man glory in his riches; but let him that gloryeth, glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving-kindness, judgement, and righteousness on the earth; for in these things I delight saith the Lord.*] *Jer. 4. 2.* [*The Nations shall bless themselves in him, and in him shall they glory.*] *Isa. 41. 16.* [*Thou shalt rejoyce in the Lord, and glory in the holy one of Israel.*] *Isa. 45. 25.* [*In the Lord shall all the seed of Israel be justified, and shall glory.*] The world is too low to be the joy of a believer: His higher Hopes do cloud and disgrace such things.

And as these forementioned Passions in the *Concupiscible*, so also their contraries in the *Irascible*, must be *Crucified*. *E. G. 1.* A man that is Dead to the world, will not *Hate* or be much *Displeased* with those that hinder him from the Riches, or Honours, or Pleasures of the world. He makes no great matter of it, and taketh it for no great hurt or loss. And therefore rather then study revenge, he can patiently bear it: when they have taken away his coat, if they take away his cloak also. He doth not swell with malice against them that stand in the way of his

advancement, or hinder his rising or riches in the world. He will not envy the precedency of others; nor seek the disgrace or ruine of them that keep him low: No more then a wise man will hate or seek to be revenged of him that would hinder him from climbing up to the top of a steeple, or that will take a stone or a bush of thorns out of his way.

2. A man that is Crucified to the world, will not *avoid* or flie from any Duty, though the performance of it cross his worldly commodity, or hazard all his worldly interest. He seeth not reason enough in worldly losses, to draw him to the committing of sin to avoid them. An unmortified man will be swayed by his worldly Interest. That must be no Duty to him, which casteth him upon sufferings: and that is no Good to him which would deprive him of his sensual Good: And that shall be no sin to him, which seems to be a matter of Necessity, for the securing of his hopes and happiness in the world. Whatever is a mans end, he puts a *Must* upon the obtaining it, and upon all the Means without which it will not be attained. I *Must* have God and Glory, saith the Believer, whatever I want: and therefore I *Must* have Christ, I *Must* have faith, and love, and obedience, whatever I do. And so saith the sensualist, my life, and credit, and safety in the world *Must* be secured, whatever I miss of: and therefore I *Must* avoid all that would hazard or lose them, and I *Must* do that which will preserve them, whatever I do. The worldling thinketh there is a *Necessity* of his being sensually happy: or at least, of preserving his life and hopes on earth. But the mortified Christian seeth no *Necessity* of Living, much less of any of the sensual provisions, which to others seem such considerable things. And hence it is that the same Argument from *Necessity*, draweth one man to sin, and keepeth another most effectually from sin. He that hath carnal Ends, doth plead a *Necessity* of the sinful means, by which he may attain them. And he that hath the Ends of a true Believer, doth plead a *Necessity* of avoiding the same sins, which the other thought he must needs commit. For Heavenly Ends are as much cross'd by them, as earthly Ends are promoted by them. We find a rich man in *Luke* 18. 23. that had a great mind to have been a Christian: And if he had lived in our daies, when the door is set a little wider open then Christ did set it, there are some that would
not

not have denied him Baptism, but would have let him in. But when he heareth that the world must be renounced, and Christ tells him of selling all, and looking for a reward in another world, [*he goes away sorrowful, for he was very rich.*] The man would have had pardon and salvation, but he *must needs* be Rich, or at least keep something. And they that are so set upon it that they *must* and [*will be rich, do fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*] 1 Tim. 6. 9. And [*he that maketh haste to be rich, shall not be innocent,*] Prov. 28. 20. But the Crucified world is a dead and ineffectual thing. It cannot draw a man from Christ or duty. It cannot draw a man into any known sin (so far as it is Crucified.) It is as *Sampson* when his hair was cut: its power is gone. Thousands whose hearts were changed by grace, could sell all and lay the price at the Apostles feet, and could forsake all and take up their Cross and follow a Crucified Christ to the death, and could rejoyce in tribulation, and glory that they were counted worthy to suffer; though he that was unmortified do go away sorrowful. Worldly Interest doth command the Religion and life of the unmortified man, because it is the predominant Interest in his heart; But its contrary with the mortified Believer: His spiritual Interest being predominant, doth Rule him as to all the matters of this world.

3. If you are Crucified to the world, your care for worldly things is Crucified. It is not in vain that Christ expressly commandeth his Disciples, [*Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what you shall put on,*] Mat. 6. 25, 31. And Phil. 4. 6. [*Be careful for nothing.*] And 1 Pet. 5. 7. [*Casting all your care on him, for he careth for you.*] I know this is a hard saying to flesh and blood, and therefore they study evasions by perverting the plain Text, and would null and evacuate the express commands of Christ, by squaring them to that carnal interest and reason which they are purposely given to destroy. But you will say, Must we indeed give over *caring*? I answer, 1. You must be in care about your own duty, both in matters of the first and second Table, and how to manage your worldly affairs most innocently and spiritually, and to attain the Ends propounded in them by God. But this is none of the care that is now in Question, 1 Cor. 7. 32. There

is a necessary [*caring for the things that belong to the Lord, how to please the Lord;*] and that even in your worldly business. But 2. You may not care for the creature for it self, nor for the meer pleasing of the flesh. As it may not be Loved for it self, so neither may it be cared for, for it self. And 3. When you have used your utmost care or forecast to do your own duty, you may not be Anxious or Careful about the issue which is Gods part to determine of. As God himself appeareth in Prosperity or Adversity you may and must have regard unto the issue. But for the thing it self you must not, when you have done your own duty, be any further careful about it. God knoweth best what is good for you, and how much of the creature you are fit to manage, and what condition of body is most suitable to the condition of your soul: And therefore to him must the whole business be committed. When you have committed your seed to the ground, and done your duty about it, you must have no further care at all, which intimateth fears, anxiety or distrust; though as care is largely taken for *Regard*; You may care and pray for the blessing of God on it, and for your daily bread.

4. So far as you are Crucified to the world, your *worldly sorrows* also will be Crucified. If you miss of it, you will not be *grieved* for that miss. For the displeasure of God which an affliction may manifest, you ought to be grieved; but not for the meer loss of the creature for it self. As God in the creature must be Loved and Delighted in, and not the creature for it self; so it is Gods displeasure manifested in the creature that must be our Grief. If a mans flesh be dead, you may cut it off, and he never feeleth you; you may cut it, or prick it, and he will not smart. And if you be dead to the world, you will not *feel* it as others do, when worldly things are taken from you. You will make no great matter of it.

Obj. *But Grace doth not make men stocks or stupid, and therefore how can we chuse but feel?*

Ans^w. There is a feeling that is meerly natural, and not subject to the command of Reason and Will: and there is a feeling which is under Reason, and is voluntary. The later only is it that I speak of, which Grace commandeth. The most gracious man may feel heat and cold, pain and weariness, hunger and thirst, as much as the worst. But the Passions of his soul, so far

as they are under the command of Reason and Will, do not feel them as evils to the soul, (so far as he is sanctified.) Still observe that I speak of worldly things, as separated from God, in whom only they are good, and in respect to him only the absence of them is evil to the soul. And there is somewhat of the Passions that bodily sense can force, perhaps in an innocent *Adam* ; But I speak only of that passion which Reason should command. And so, it is not enough that our Care and Grief for worldly things be less then that for the things of God. Though that much may prove our sincerity (of which more anon) yet that is not all that is our duty. But we should have no care or Rationall voluntary grief for any creature, but only as it is a Means to God, & standeth in a due subordination to him: and so we may have both.

4. Having shewed you what *Affections* are Crucified to the world, in the last place I add, that *Our inordinate labour* for it, must be Crucified. Christ is as plain and peremptory in this, as in the former, not only commanding us to [*Seek first the Kingdom of God and his righteousness,*] Mat. 6. 33. but also, [*Not to labour for the meat that perisheth, but for the meat that endureth to everlasting life, which the Son will give us,*] John 6. 27. which is not only to be understood that our Labour for earth should be less then our Labour for heaven, and so comparatively none at all; but further, that as we must have *no Love or Desire* to the creature for it self, but ultimately for God, so we should not at all *Seek or Labour* for the creature for it self, but ultimately for God; and therefore *Seek and Labour* for it no further then the End requireth; that is, no further then it is necessary to the Pleasing of God, or to our fruition of him. This is the true and plain meaning of such Texts.

A man that is truly Dead to the world, doth Labour for God and not for the world (according to the measure of his mortification) in all that he doth. If he be plowing, or sowing, or reaping, or threshing; if he be working at his trade in his shop, it is God that he is seeking and labouring for. He doth not stop or take up in the creature. He seeks it still but as a *Means* to God. But an un sanctified man doth never truly seek God for himself at all, no not in his worship, much less in his trade and calling in the world. For God is not his ultimate End; and therefore he cannot Love him or Seek him for himself. It is
flesh.

flesh-pleasing or carnal felicity that is his End, and therefore he seeketh God for the flesh: When he prayeth to him, when he Loveth him, it is but as he is a *Means* to this his Carnal felicity, and not as he is himself his chiefest Good. Thus you may see what it is to be Crucified to the world, and wherein true Mortification doth consist.

SECT. VII.

A Few Objections are here to be answered, that we may the more profitably proceed.

Obj. 1. *A man may have hunger or thirst in his very sleep, when he cannot refer the creature to God.*

Ans. 1. We speak only of *Humane*, that is, *Moral* acts, and such Desires as are under the command of the Will. 2. A man may Habitually refer things to God, when he doth not Actually.

Obj. 2. *How can a man seek God in plowing or working in his shop, when these actions are so heterogeneous?*

Ans. God made no creature, nor appointed any employment for man, which may not fitly be a *Means* to himself. As all came from God, so all have something of God upon them; and all tend to him from whom they came. There are some *Means* that stand nearer the End, and some are further from it; and yet the most remote are truly *Means*. A man that is but cutting down a tree, or hewing stones out of the Quarry, doth as much intend them for the building of his house, as he that is erecting the frame, or placing them in the building. We cannot attain the End without the remotest *Means*, as well as the nearest.

Obj. *We are taught to Pray for our Daily bread; therefore we may Desire it, and Labour for it.*

Ans. No doubt of it. But we are taught to Pray for it, but as a *Means* to the Hallowing of Gods Name, the Coming of his Kingdom, and the Doing of his Will: and therefore only as a *Means* must we desire it, and labour for it; and that for these, and no lower ultimate ends. And therefore the words are such as express only things Necessary, [*Our daily bread;*] that we may perceive it is but as a *Means* to God that we desire it. If our
Being

Being be not maintained, we are not capable of Well-being, nor of serving God : And if the Means of our Being be not continued, our Being will not be continued in Gods appointed ordinary way. And therefore we pray for the *Means* of our sustentation, that we may be kept in a capacity of the Ends of our Being.

Obj. *But a man cannot be alway thinking on God, and therefore not alway intending him as our End, and therefore cannot do all for him.*

Ans. 1. If sin disable us, that is no excuse. 2. A man may Habitually Intend an End, which he doth not Actually think of : Yea he may have an Actual Intention, which yet he doth not observe, because of other more sensible thoughts that are upon his mind. And yet his foresaid Intentions may be still effectual to cause him to use the *Means* as *Means*.

For example : A man that hath a journey to go, is not alwaies thinking of the *End* of it, by an actual observed Intention, in every step of his way : but perhaps may be much of the way taken up with thoughts and discourse of other things. And yet he doth truly Intend his journeys End, in every step of his way, and use every step as a *Means* to that End. And so is it with a true Christian in the work of God, and the way to heaven.

Obj. *But may we not use the creatures for Delight, as well as for Necessity ? and is it not so commonly resolved ?*

Ans. The word [*Necessity*] is taken either strictly for that which we cannot be without ; and so there's no doubt of it. Or largely, for that which is *useful* to the End : And for *Delights*, some of them are *Necessary*, that is, *Useful Means* to our ultimate End ; and these must not be opposed to things *Necessary* ; but may be used because *Necessary*. As any thing which truly tendeth to recreate, revive, or chear the spirits for the service of our Master. But no other Delight is lawful. To esteem our *fleshy Delight* for it self ; and the creature for that *Delight*, and so to use it, is meer sensuality, and the great sin which sanctification cureth in the soul. If *Delight* it self be desired truly but as a *Means* to God, then the creature, the more remote *Means*, may be used for that Delight, as its next End ; but not else.

Obj. But what man living is such as you here describe? Is there any that are thus Crucified to the world, as to have no separated esteem of it, or thoughts or care of it; or Love, or Desire, or the rest of these Affections?

Ans. It is one thing to enquire what we are, and another what we ought to be, and should be if we were perfect: We ought to be such as I have mentioned, but we are not such in perfection yet; but only in sincerity. And how that sincerity may be known, I have elsewhere explained. In a word, In a perfect soul there is no Interest but Gods: In a sincere soul Gods Interest is the highest and greatest: In a perfect man God hath the whole heart: and in an upright man he is nearer to the heart then any thing else. In a perfect man there is a perfect subjection to God: and in an upright man there is none hath Dominion but God: he is highest, and his Rule prevaleth in the main, though some things that rebell are not perfectly subdued.

Obj. But I find that most of my Passions are stirred more sensibly about earthly, then heavenly things. How then can I say that I am crucified to the world?

Ans. In point of Duty all that Passion that is to be commanded by Reason, should be mortified, as is above-said. But when you go to the tryal of your states, in the point of sincerity, it is hard trying by the Passions; and you must rather do it by your Estimation and your Will, as I have discovered more fully in a Treatise of Peace of Conscience.

SECT. VIII.

II. **H**AVING shewed you what it is to have the world Crucified to us, and to be Crucified to the world: I am next to shew you how this is done by the Cross of Christ. And here I must distinctly shew you, 1. What the Cross, as suffered by Christ himself hath done to the Crucifying of the world to us. 2. What the same Cross, as Believed on and Considered by us doth towards it. 3. And what the Cross of Christ which we our selves bear in conformity to his sufferings doth towards it. Of all which briefly.

1. It is not only his Crucifixion, but the whole Humiliation of Christ which is in this and other Scriptures called his Cross : the whole being denominated from the most eminent part, as was toucht before. And there are five notable blows that the world hath received by the *suffered Cross* of Christ. 1. One is, that Christ himself in his own person hath perfectly crucified and conquered the world, so that we have a victorious Head, and the world is now a conquered thing. It assailed him from his birth to his death, and still he overcame. It assailed him by fair means and by foul, by frowns and smiles, by alluring baits and persecuting storms, and still it was overcome. The threatnings and persecutions could never draw him to the committing of a sin : The enticing offers of it could never bring him to an inordinate esteem of it, nor abate the least of his love to God. In his great combat in the wilderness he was assaulted both waies. Hunger could not make him tempt God or distrust. The Kingdoms and Glory of the world, were despised by him when they were the matter of his temptation. He would not have so much as a settled habitation, nor any worldly pomp or splendor, that so he might shew that he contemned it by his actions. If he had set by it, he could soon have mended his condition. When the people would have made him a King, he past away from them ; for he would not be a King of the peoples making, nor have any Power or Dignity which they could give. He came not to Receive honour of men, but to Give salvation to men. When *Peter* would have perswaded him to favour himself, as favouring the things of Man, and not of God, Christ calleth him Satan, and bids him get behind him : If he will do the work of Satan, he shall have the name of Satan, and the same words of rebuke that Satan had. Even in their hour, and the power of darkness, *Luke* 22. 53. they could do nothing that might make the least breach in his perfection : And when they boasted of their power to crucifie him or release him, *John* 19. 10. they could not boast of their power to draw him to the smallest sin. Yea upon the Cross did he consummate his conquest of the world, when it seemed to have conquered him : and he crucified the world, when it was crucifying him ; and gave it then the deadly wound. And there did he openly make a shew of the principalities and powers

which he had spoiled, and there did he triumph over them, while they mistakingly triumphed over him, *Col. 2. 14, 15.*

If you say, *What is all this to us?* I answer, When the world is once conquered, the heart of it is broken: And when our Head hath overcome it, there is a great preparation made for our victory. Else would he not have said to his Disciples, *John 16. 3. In the world ye shall have tribulation, but be of good cheer, I have overcome the world.*] For as the consequence is good, [*Because I live, ye shall live also,*] *John 14. 19.* So it will hold, [*Because I have overcome the world, ye shall overcome it also.*] Yea as it is said of his Works, [*Greater works then these shall ye do.*] *John 14. 12.* So is it said of our conquest, [*In all these things we are supervisors, or more then Conquerors through him that hath loved us,* *Rom. 8. 37.*]

2. Another wound that the world hath received by the Cross of Christ by him suffered, is this: By it satisfaction is made to God for the sin that the world had enticed man to commit, and so *quoad pretium*, the victory which the world had formerly obtained over us, is nulled, and its Captives rescued, and we are cured of the deadly wounds which it had given us: For *he healeth all our diseases,* *Psal. 103. 3.* and *his stripes* are the remedy by which we are healed, *Isa. 53. 5.* So that it is a vanquishing of the world, when Christ doth thus nullifie its former victories: For thus he began to lead captivity itself captive, which at his Resurrection and Ascension he did more fully accomplish, *Psal. 68. 18.* *Eph. 4. 8.*

3. Another most mortal wound which the world received by the Cross of Christ, was this. By his Cross did Christ purchase that Glorious Kingdom, which being revealed and propounded to the sons of men, doth abundantly disgrace the world as a Competitor. If there had been no greater good revealed to us, or the revelation had been obscure and insufficient, or no Assurance of it given us, then might the world have easily prevailed. For he that hath no hopes of greater, will take up with this: And he that looketh not for another life, will make as much of the present as he can. When the will of a man is the fort that is contended for, the assault must be made by *Allurement*, and not by force. The competition therefore is between Good and Good: and

and that which appeareth the *Greater Good* to us, will carry it, and have admittance. If God had not set a *Greater Good* against the world, it would have been every mans wisdom and duty to have been worldlings. But when he revealeth to us another world of infinite value, yea when he offereth us the fruition of himself, this turneth the scales with wise men in a moment, and shameth all competitors whatsoever. Now it is the Cross of Christ that opened the Kingdom of heaven to all true Believers, which sin had before shut up against all mankind. This marrs the markets of the world : Its nothing worth to them that have tasted of the blessedness of this Kingdom. Were it not for this, the temptations of the world and flesh might prevail. What should we say to them ? or how should we repulse them ? Reason would say, *Its better have a small and unsatisfactory Good, then none.* But now we have enough to say against any such temptation. One argument from the everlasting Kingdom is sufficient (where grace causeth a right apprehension of it) to confound all the temptations, by which the enemies of our happiness can assault us. What ! Shall we prefer a mole-hill before a Kingdom ? a shadow before the substance ? an hour before eternity ? Nothing before all things ? Vanity and Vexation before Felicity ? The world is now silenced : It hath nothing to say, which may take with right Reason. It must now creep in at the back door of sense, and bribe our brutish part to befriend it, and to entertain it first, and so to betray our *reason*, and lead it into the inner rooms. The Cross of Christ hath set up such a Sun, as quite darkeneth the light of worldly glory. Who will now play so low a game, that hath an Immortal Crown propounded to him ? Though earth were *Something*, if there were no better to be had, yet it is *Nothing* when Heaven stands by. This therefore is the deadly blow by which the world is Crucified by the Cross of our Lord Jesus Christ.

4. Another mortall wound that the Cross of Christ hath given it, is this. The Cross hath purchased for us that Spirit of Power, and all those Ordinances and Helps of Grace, by which we our selves in our own persons may Actually Conquer and Crucifie the world, as Christ did before us. His Cross is the meritorious cause of his following Grace. And as he hath there procured our Justification, so also our Sanctification, by which the world is re-

nounced by us and contemned. There shall a vertue flow from the Cross of Christ, that shall give strength to all his chosen ones, to go on and conquer, and tread the world and all its glory under their feet, and by the leaves of this Tree, which seemeth dead to a carnal eye, the Nations shall be healed. And thus by it the world is Crucified.

5. Lastly, by the Cross of Christ, a Pattern is given us for our Imitation; by which we may learn how to contemn and so Crucifie the world, [*If When ye do Well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again: when he suffered he threatned not, but committed himself to him that judgeth righteously, 1 Pet. 2. 20, 21, 22, 23. [Let this mind be in you that was in Christ Jesus——that made himself of no reputation, and took upon him the form of a servant——and humbled himself, and became obedient to death, even the death of the Cross,] Phil. 2. 5, 6, 7. [Let us therefore lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us; looking to Jesus, the author and finisher of our faith, who for the joy that was before him, endured the Cross, despising the shame, and is set down at the right hand of God, Heb. 12. 2.* This leads us to the next.

2. **H**AVING shewed you how the Cross, as suffered by Christ, doth crucifie the world, we are next to shew you, how that same Cross as Believed in and considered doth Crucifie it to us.

They that look only to the Merit of the Cross, and over-look the Objective use of it to the soul, do deceive themselves, and deprive themselves of the full efficacy of it; and deal like a foolish patient, that thinketh to be cured by commending the Medicine, or by believing that it hath vertue to cure his disease; when in the mean time he lets it lie by him in the box, and never taketh it, or applyeth it to himself. The Believing Meditation of the Cross of Christ, doth give the world these deadly wounds.

1. It bringeth us under the actual promise of the Spirit: For though there be a work of the Spirit, which causeth us to Believe, before our actual faith in nature, yet the further gift of the Spirit for Mortification, is promised upon Condition of our faith. And upon the performance of that Condition, we have right to the thing promised. It is by faith that we fetch strength from Christ for the conquest of this and all other enemies. If we could believe, these mountains would be cast into the Sea; and all things are possible to us, if we could believe, *Mark 9. 23.*

2. The believing Meditation of the Cross of Christ, doth make us apprehensive of the Vanity and Emity of the world, and so doth kill our esteem of it, and affection to it. For when we consider how little Christ did set by it, and how he made it his work professedly to condemn it, this will tell us how to think of it ourselves. For doubtless the judgement of Christ was true: He was able to discern between good and evil: If it had been valuable, he would have valued it. He would not have condemned it, if it had not been contemptible. He could have had better usage in the world, if he had desired it, and thought it meet. But he would shew us by his Example as well as by his Doctrine, how to judge of it, and what to expect from it. If you saw the wisest man in the world tread a thing under feet in the dirt, or throw it away, you would think it were a thing of no great worth.

When you are tempted to set too much by your credit, and to sin against God for the esteem of men, remember that Christ *Made himself of no reputation, Phil. 2. 7.* And can your reputation be less then none? How did he value his honour with men, that gave his cheeks to be smitten, his face to be spit upon, his head to be Crowned with thorns, and his body to be arrayed contemptuously like a fool, and at last to be hanged as a condemned thing among malefactors on the Cross; to be reviled by those that passed by, and by him that suffered with him? Learn here of him, that all of us must learn of, how far to set by your honour in the world.

Are you tempted to set by the riches and full provision or possessions of the world? Remember how Christ set by them; When he might have had all things, and refused to have a place to lay his head. When [*he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. 8. 9.*

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And

And the best of his servants have followed him in this course, to whom he would have given more of the world, if he had seen it best for them. For when they had [*dishonour*, they had honour with it and by it; when they had *evil report*, they had also *good*; when they were *poor*, they *made many rich*; and having nothing, possessed all things,] 2 Cor. 6. 8, 10.

When your flesh would have its pleasure, remember him that pleased not his flesh; but submitted it to hunger, and thirst, and weariness, to fasting, and watching, and praying whole nights; and at last to scourgings, and buffeting, and crucifying. When your appetites must needs be pleased in meats and drinks, remember him that had Gall and Vinegar given him to drink. When your bodies would be set out with such apparell, as may make you seem comelyest in the eyes of others, remember him that wore a seamless coat, and was hanged naked on the Cross for your sakes. When you are tender of every little hurt or suffering of your flesh, though in a way of duty, remember him that gave his hands and feet to be nailed, and his side to be pierced to death for you. When you are ashamed to be reviled for well-doing, remember him that *despised the shame*, Heb. 12. 2. And thus as the sight of the Brazen Serpent did cure them that were stung in the Wilderness, so the Believing views of a Crucified Christ, may get out the poison of worldly delusions from your souls.

3. The Believing thoughts of the Cross of Christ, will make us apprehensive also of our *duty*, in contemning the world in *conformity* to Christ. For though we are not bound to be Crucified as Christ was, unless God specially put us upon it; nor bound to live without house or home in voluntary chosen poverty, as Christ did (because there were some special Reasons for his sufferings, that are not for ours) yet are we all bound to mortifie the flesh, and contemn the world in imitation of him, and to submit to what suffering God shall impose on us. And in the example of Christs Cross, this Duty must be observed.

3. **T**HE next thing to be declared is, How the *Cross which we our selves do suffer in obedience and conformity to Christ*, and for his sake, doth crucifie the world to us, and us to the world. That the bearing of this Cross is necessary to all that will be Christs Disciples; yea the *daily* bearing of it is plain, *Luke* 9. 23. & 14. 27. *Mat.* 10. 38. Two waies doth this tend to the crucifying of us to the world.

1. It doth more sensibly convince us of the *Vanity* and *Enmity* of the world, then any meer doctrine or distant examples and observations could have done. I confess we see so much of the worlds deceit of others, that might satisfy a reasonable man that it is vain. But the flesh doth draw us into a participation of its brutishness: and reason will not see the light. But the Cross doth convince even the flesh itself, the grand deceiver. When the malice of wicked men lets flie at us, and the world do spit in our faces as they did in Christs; when we are made a common by-word and derision, and become as the filth of the world to them, and the off-scouring of all things; when we have fears within and troubles without; and the sorrows of death lay hold upon us, and enemies compass us round about; O how effectually will this convince us that the world is vain, and worse then vain! Who will look for Happiness from a known Enemy and Tormentor? When we have *Jobs* Messengers of sad tidings and troubles are multiplied: When pain and anguish seisseth upon our bodies, and grief hath taken up its dwelling in our very flesh and bones, who then will admire or dote upon the world? Who will not then cry out against it as *Vanity* and *Vexation*? When friends abuse one another, they will fall out for the time, though they turn not enemies. And even the wicked when they suffer in the world, will speak hardly of it, though the friendship of it still dwell in their sensual dispositions. How much more will the Enmity be encreased in the Saints, when the world doth use them as its enemies, and spit out the bitterest of their malice against them? If we have any thoughts of reconciliation with the world, God useth to suffer it to buffet and abuse us, that strokes and smart may maintain the Enmity, if nothing else will serve to do it.

Believe it Christians, God doth not permit your sufferings in vain. He seeth how apt you are to dote upon the world, and how dangerous it will prove to you, if you be not delivered from the snares of this deceiver: and therefore he had rather that the world should make you smart awhile, then undo you for ever: and that it should buffet you, then befool you out of your felicity. The blows which the world giveth you do light upon it self; As it Crucified it self in Crucifying Christ, so doth it in Crucifying his people. It killeth it self by your calamities: And if it deprive you of your lives, you will then begin to Live: but the death which it bringeth on it self, is such as hath no Resurrection. If it kill you, you shall live again, yea live by that death: but thereby it will so kill it self, as never to live again in you. The Cross is an happy Teacher of many excellent truths: But of nothing more effectually, then of the contemptibleness of the world. If it turn our breath into groans, we shall groan against it, and groan to be delivered, desiring to be cloathed upon with our house which is from heaven, 2 Cor. 5. 2. We shall cry to heaven against this Task-master, and our cries will come before God, and procure our deliverance. The world gets nothing by its hard usage of the Saints: It maketh a Cross for the Crucifying of it self, and turneth their hearts more effectually against it.

2. And as it thus declareth it self contemptible, and crucifyeth it self to us, so doth it exercise us in Patience, and awaken us to deeper considerations of its own Vanity, and drive us to look after better things: It forceth us also to seek out to God, and to see that all our dependance is on him, and draweth forth our holy desires and other graces: And thus it doth Crucifie us also to the world. It makes us go into the Sanctuary, and consider of the End: how the wicked are set in slippery places, and that at last it will go well with the just: It teacheth us to consider, that while [*the Lord is our Portion, We have ground enough of hope: For he is good to them that wait for him, to the soul that seeketh him: It is good that a man should both hope and quietly wait for the salvation of the Lord: It is good for a man that he bear the yoke in his youth: He sitteth alone, and keepeth silence, because he hath born it upon him; he putteth his mouth in the dust, if so be there may be Hope: He giveth his cheek to him that smiteth him; he is filled*

filled full with reproach : For the Lord will not cast off for ever : but though he cause grief, yet will he have compassion, according to the multitude of his Mercies] Lam. 3. 24. to 33. [And not only so, but we glory in tribulations also ; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed] Rom. 5. 3, 4, 5. [For if we suffer with Christ, we shall also be glorified together : and the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.] And [we our selves do groan within our selves, waiting for the adoption, the redemption of our body.] Rom. 8. 17, 18, 23. [When Paul suffered for Christ the loss of all things, he accounted them dung that he might win Christ.] [That he might know the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death] Phil. 3. 8, 10. [He rejoiced in his sufferings, and filled up that which is behind of the afflictions of Christ in his flesh, for his bodies sake, which is the Church] Col. 1. 24. [And thus was he Crucified with Christ, and yet lived ; yet not he, but Christ lived in him ; and the life which he lived in the flesh, he lived by faith in the Son of God, who loved him and gave himself for him, Gal. 2. 20.

SECT. IX.

III. **H**AVING thus shewed you how the Cross of Christ doth Crucifie the world to us, and us to the world, I am next to give you the Proofs of the point, that thus it is with true Believers. But because the Text it self is so plain, and it is so fully proved on the by in what is said already, and I have been somewhat long on the Explication, I shall refer the rest of the Scripture-proofs to the Application, where we shall have further occasion to produce it : And I shall now only add the Argument from experience. To the Saints themselves I need not prove it ; for they feel it in their own hearts : In their several measures, they feel in themselves a low esteem of all things in this world, and an high esteem of God in Christ. They would count it an happy exchange to become more poor and afflicted in the world, and to have more of Christ and his Spirit, and of the hopes of a better world : To have more of Gods favour, though

more of mans displeasure : It is God that they secretly long for and groan after from day to day ! It is God that they must have, or nothing will content them. They can spare you all things else, if they might have him.

And for those that never felt such a thing in themselves, they may yet perceive that it is in others.

1. You see that there are a people that seek more diligently after Heaven than Earth, that are hearing the Word of God, which instructeth them in the matters of salvation, and are praying for the things of Eternal Life, when you are labouring for the world : You see that there are a people that seek first the Kingdom of God and his righteousness ; and labour most for the food that perisheth not, and are about the one thing Necessary, which sheweth that they have chosen the better part.

2. And you see that there is a people that can let go the things of the world when God calls for them : That can be liberall according to their power to any pious or charitable uses. That will rather suffer in body or estate, even the loss of all, then they will wilfully sin against God, and hazard his favour.

3. You have read or heard of multitudes that have suffered Martyrdom for Christ, undergoing many kind of torments, and death it self, because they would not sin against him. All these examples, together with the frequent affirmations of the Scriptures, may assure you that thus it is with true Christians. The world is Crucified to them, and they to the world.

SECT. X.

IV. **I** Am next to give you the Reasons of the Necessity of this Crucifixion, the most of which also, for brevity sake, I shall reserve to the Application, and at present only lay down these two or three briefly.

1. The world is every carnal mans *Idol*, and God cannot endure Idolatry : To see his creature set up in his stead, and rob him of his Esteem and Interest, and be loved, honoured and served before him : and to see such contemptible things be taken as Gods, while God himself stands by neglected, he will not, he cannot endure this. Either Grace shall take down the Idol, or
Judgement.

Judgement and Hell shall plague the Idolator, for he hath Resolved that he will not give his glory to another, *Isa. 42. 8. & 48. 11.* All sin is hateful to God, and none but the cleansed perfect soul shall stand before him, in the presence of his glory; nor any in whom iniquity hath dominion shall stand accepted in the presence of his Grace: But yet no particular sin is so hateful to him as Idolatry is. For this is not only a trespassing against his Laws, but a disclaiming or rejecting his very Sovereignty it self. To give a Prince unreverent language, and to break his Laws, is punishable; but to pull him out of his throne, and set up a scullion in it, and give him the honour and obedience of a King, this is another kind of matter, and much more intollerable. The first Commandment is not like the rest, which require only obedience to particular Laws in a particular action; but it establisheth the very Relations of sovereign and Subject, and requires a constant acknowledgment of these relations, and makes it high Treason against the God of heaven in any that shall violate that command. Every Crime is not Treason: Its one thing to miscarry in a particular case, and another thing, to have other Gods before and besides the Lord, the only God. Now this is the sin of every worldling: He hath taken down God from the throne in his own soul, and set up the flesh and the world in his stead: These he valueth, and magnifieth, and delighteth in: These have his very heart, while God that made it and redeemed him, is set light by. And do you think that this is a sin to be endured? It is a more horrid thing to wish that God were not God, then to wish that Heaven and Earth were destroyed or turned again to Nothing. He that would kill a man deserveth death; What then deserveth he that would destroy all the world? that would pull the Sun out of the firmament, or set all the world on fire, if it were in his power? Yet is not all this so bad as to wish that God should lose his God-head: And what less doth that man do that would have his prerogative given to the creature? and so would have the creature to be God? If God be not the chief Good, he is not God. And if he be not chiefly to be esteemed and loved, he is not the chief Good. What then doth that man do, but deny God to be God, that denyeth him his highest esteem and love? And certainly he that giveth it to any creature, denyeth it to God. For there can be but

one Chief, and but one God. They take him down therefore as much as in them lyeth, that set up another. So also, if God be not the Sovereign Ruler of all, he is not God. And there can be but one Sovereign. What less then do they do, that deny him his sovereignty, then deny him to be God. And he that maketh the flesh or world his sovereign, denyeth God to be his sovereign; because there can be but one, especially seeing also that their commands are contrary. I beseech you therefore Sirs be not so unwise as to think that this Mortification or Crucifying of the world, is only the perfection, or higher pitch of some Believers, and not the common state of all. Do not imagine that your selves, or any other can be true Christians without it. You may as well think that that man should be saved that is a flat Atheist, and denyeth God, and renounceth him, as that a worldling should be saved: And he that is not dead to the world, is a worldling. If any one piece of Reformation be essential to a true Christian, it is this. It is as possible for a Turk, or an Infidel to be saved, as one that is not dead to the world; Yea the case of these is more desperate, if more can be: for they have not the like means of information (ordinarily) as our worldly Professors have: what can any Persecutor or Idolater do more, then set against God, and set up his enemies? And so doth every worldling, while he denyeth God his esteem and chiefest Love, and giveth it to the pleasures and profits of this life. I beseech you be not so weak as to dream, that God is nothing but a bare name or title, or that you deny not God, if you refuse not to call him God; or that none are Atheists that speak God fair, and give him all his titles. Or that none are impious that give him good words. It is the thing, and not the bare words, the description of God (such as we are capable of) and not bare names, that we must enquire of. If you will call your Prince by all his Royal Titles, but will set another in the throne, and give him the rule over you, and obey him alone, which of these is it that you take indeed for your Prince? [*If I be a Father, saith God, where is mine honour? If I be a Master, where is my fear?*] Mal. 1. 6. Many [*profess that they know God, that in works deny him, being abominable and disobedient*] Tit. 1. 16. God is not taken indeed for your God, if he be not taken for your chief Good and Happiness, and have not the chief of your desire and Love;

Love; and if he be not taken for your absolute Sovereign, and have not the subjection and obedience of your souls. You may easily see then, that it is not meet, it is not possible that an unmortified person, or a worldling can be saved. For if they shall be saved that would have God to be no God, then no man should be damned; for there cannot be a worser man then these. Nay, if he be not God, how should he save them, or how should he make them happy, if he be not their chiefest Good?

If God should cease to be God, the world and all things would cease to be. For if the first cause cease, the effects must all cease. And if the ultimate end cease, the means and all use of means must cease. And as the cessation of God as the first efficient, would destroy all Natural Being, so the cessation of God as the ultimate end, would destroy all Moral Good whatsoever. Other sins destroy some part or branch of Moral Good; but the sin of Idolatry, the violation of the first Commandment, the taking to our selves some other God, this doth at once subvert all goodness, and destroy the very being of morality it self.

Sirs, I am afraid many, yea most among us, have not well considered the nature of worldly mindedness, or the greatness of the sin of valuing and loving the Creature before God. If they did, it would not be a sin of so good repute among us, but would have contracted more *odium* before this time, then it hath done. There are many sins far smaller then this that men are shamed for, and that men are hanged for. But we must not judge by outward appearances, nor make the judgement of the sinner himself to be the rule by which to discern the greatness or smallness of the sin. *A worldling, a fleshly minded man, an unmortified man, that is not dead to the world*; all these are terms that are proper to men in a state of damnation, under the curse and wrath of God, and are equipollent terms, with [*a Childe of the Devil.*] Oh how the Devil hath deluded multitudes, by making them think that this mortification is some higher pitch of grace then ordinary, but not essential to the life of grace it self; and therefore that a man may be saved without it: when they may as well think to be saved, if they despise the God of heaven, if they despise the Lord that bought them, and if they renounce salvation it self, for indeed so they do. It must needs be that God must look first and chiefly to his

own interest, in all his works, even in the collation of his freest grace. And therefore he will be glorified in all his Saints, and no man shall have salvation dividedly from his honour. He doth not bring men to heaven to hate and contemn him, but to love and praise him; and he will fit them for that work before they come thither, and make them love and praise him initially on earth, before they come to do it in heaven. And therefore he will make them contemn all those things that stand in competition with him, and hate all that stands against him.

SECT. XI.

I Have shewed the necessity of crucifying the world, as from Gods interest, which the world doth contradict; I shall next shew it you from your own interest. And in these conjunct considerations it will appear. 1. The world is not your happiness. 2. The world is occasionally through the corruption of our nature, a great enemy to your happiness. 3. God only is your happiness. 4. God is not fully to be enjoyed in this world. 5. It is by knowing, loving and delighting in him as God, that he is to be enjoyed to make us happy. 6. As therefore it is impossible to have two ultimate ends, two chief goods, and to enjoy them both, so is it impossible, that God and the world should both have our chiefest estimation and affection. All this set together doth demonstrate the necessity of being crucified to the world, unless we will renounce our own felicity.

1. For the first Proposition; that the world is not your Happiness; I think all your tongues will readily confess it, I would your hearts would do so too. Do you think that God doth envy you your happiness, or that he would take the world from you, because he esteemeth it too good for you? No, it is because he pittieth your self-deceit: when he seeth you take that for your happiness that is not; and because he hath far better things to bestow. If the world were as good for you as you take it to be, and had that in it to satisfy you, as you imagine it to have, you might keep it, and much good might it do you; for God would not be about to take it from you. He that made you to be Happy, doth not grudge you that which should procure it.

Doubt.

Doubtless if he did not see that it is vanity, and that you have made a wrong choice, and do mistake your mark, he would never trouble you in a worldly course, nor call you off. But it is because he seeth your folly and deceit, and wisheth you much better. Wo to you that ever you were born, if you have no better Happiness then the world can afford you. Is it not Necessary then that you discern your error, and be brought into your right way, and spend not your time and pains for nothing? If God should let you alone to catch at this shadow, and play your selves with worldly toys, till the time of grace were past; and then let you see that you were befooled, when it is too late; you would then be left to a fruitless repentance, and to the sense of that unhappiness which you chose to your selves.

2. And that the world is an enemy to your Happiness, may appear two waies. First in that it deceitfully pretendeth to be your Happiness, when it is not; and so would turn away your hearts from that which is. Secondly, in that by allurements or discouragements, it is alwaies hindring you in the way to life, and is a snare to you continually in all that you do. And is it not Necessary to your salvation that you be delivered from the enemies of your salvation? and freed from such perilous snares? Can you conquer, while you are conquered? And if the world be not Crucified to you, it doth conquer you: For its victory is upon your will and affections. And if it conquer you, it will condemn you. To be servants to the world is to be servants to sin. And the servants of sin are free from righteousness, *Rom. 6. 20.* and free from Christ, and free from salvation. A miserable freedom!

3. The following Propositions I shall speak of together. That God only is our happiness and Chief Good, I need not prove to any that indeed believeth him to be God. That salvation consisteth in the fruition of this Happiness is past doubt. And as sure is it that God is not fully enjoyed in this world; much less in the creature, when it is loved for it self, and not esteemed as a Means to him. All that believe a life after this, do sure believe that *there* is our felicity. And lastly, that the soul doth enjoy its own felicity, by Knowing, and Loving, and Delighting in its object, is also past doubt. So that you may see that a worldly state of mind, is in it self inconsistent with a state of salvation.

To be saved is to have the blessed vision of God, and to Love him and Delight in him perfectly to everlasting. And can you do this, when you love and delight in the world above him, or in opposition to him? Would you have God to save you, and yet not to take off your affections from the world to himself? That were to save you, and not to save you; to feed you by that which is not food; to comfort you by that which cannot comfort; If a worldling would be saved, and not be mortified, either he speaks he knows not what, but plain non-sense or contradiction, or else he meaneth one of these two things: Either that he would have an Heaven of worldly Riches, or Honours, or fleshly Pleasures; (there is no such to be had.) Or else, that he would have the world as long as he can, and have heaven when he can keep the world no longer, and so would have the world Crucified to him, when there is no such world, or when he is taken from it. But, as, 1. No man can truly desire future Grace and Holiness, that doth not desire it at the present, this being rather an unwilling submission to it as a tolerable Evil, then a true desire of it as a certain Good. So 2. God hath determined that this life only shall be the Way, and that the End: Here only must we use the means; and there must we partake of the success of our Endeavours. You may better expect that God should give you a Crop at harvest, who refused to plow and sow your Land, or that your children should be men, before they are born, then that he should be your Happiness in the life to come, if you finally reject him in this life, and choose to your selves a secular happiness. Such as you now make choice of, such and no other shall you have. Heaven and Earth were set before you. You knew that earthly happiness was short: If yet you would choose it, think not to have heaven too: For if you do, you will prove deceived at the last.

SECT.

SECT. XII.

The Uses.

Beloved Hearers, I suppose you will give me leave to take it for granted, that you are all the rational creatures of God, made subject to him, and capable of enjoying him, and such as must be happy or miserable for ever: as also that you are all unwilling to be miserable, and willing to be happy; and that this life is the time for the use of those means on which your everlasting life dependeth; and that Judgement will turn the scales at last, as Grace or Sin shall turn them now. I hope also that I may suppose that you are agreed that Christianity is the only way to happiness, and consequently that you are all professed Christians. And one would think that where men are so far satisfied of the *End* and of the *Way*, we might conceive great hopes of their sincerity and salvation. But when we see that mens lives do nullifie their professions, and that while they look towards God, they row towards the world, and while they Hope for Heaven, their daily travel is towards Hell, and while they plead for Christ, they work against him, our Hopes of them are turned to necessary lamentation. But how comes this to pass that reasonable men, yea men reputed wise and learned, yea many that seem Religious to others and to themselves, should be so shamefully over-seen, in a matter that so concerneth their everlasting state? As far as I am able to discover, the causes of this Calamity are these two.

1. One part of the Professed Christians of the world, understand not what Christianity is, and so profess but the empty name, when indeed the thing it self which is in their conception, and which they mean in that profession, is nothing like to true Christianity.

2. The other part of mis-carrying professors, though they do conceive of the Christian Religion as it is, yet not with an apprehension intensively answerable to the thing which they apprehend: Though their conceptions of the Christian verities have a morall Truth in them, it being not false but True which they

conceive ; yet there is no *firminess* and *solidity* in the Act, and so they do not *effectually* apprehended them. Nothing more easie, more common, and more dangerous, then to make a Religion either of Names and Words, which he that useth doth not understand ; or of meer speculations and superficial conceits ; which never became *practical*, *habituate*, and *predominant* ; nor were the *serious*, *effectual* apprehensions of the man. A right Object, and a sincere and serious Act, do essentially constitute the Christians faith. If either be wanting, it is not that faith, whatever it may pretend to be. Nothing but the Gospel objects will suffice to a mans salvation, were it never so firmly apprehended. And nothing but a firm and serious Belief of those objects, will make them effectual, or saving to the Believer : Were we able to cure the two fore-mentioned defects, and to help you all to these two requisites, we should make no question but you would all be saved. We cannot expect that men should let go their sensual delights, till they hear of somewhat better to be had for them, and till they firmly and heartily give credit to the report.

And because the matter before us in my Text, is fitted to both these needfull works, and containeth those very truths which must rectifie you in both these points, I shall draw them forth, and distinctly apply them hereunto.

Use 1.

AND in the first place, you are here *informed*, that *the Cross of Christ, is the Crucifier of the world.* Which containeth in it these two parts, which make up the point. 1. That this is the use of the Cross, and one great end of the Doctrine of Christianity, to Crucifie the world to us, and us to the world. 2. That where the Cross of Christ and his Doctrine are effectually, this work is alwaies actually done : In all true Christians the world is thus crucified.

O that these truths were as plainly or truly transcribed upon your hearts, as they are plainly and truly contained in my Text!

1. For the first; that *This is the End of Christ Crucified, and*
of

of his Doctrine, I shall briefly shew, 1. The Necessity of this Information. And 2. the certain Truth of it.

1. Both the *Commonness* and the *Dangerousness* of erring in this point, do shew the *Necessity* of this Information. It is not only the contemners of Religion, but also too many that go among us for very godly men, that know not where their happiness lyeth, nor what the Christian Religion is. Almost all the apprehensions which they have of Happiness, are sensual; as if it were but a freedom from sensible punishments, and the possession of some delights of which they have meerly sensual conceits. And so they think of Christ as one that came to free them from such punishments, and help them to such an happiness as this. And as for the true knowledge and fruition of God, in Love and Heavenly delights, they look upon these either as insignificant means, or as certain appurtenances and fruits of Religion, which we ought to have, but may possibly be without, though we be true Believers. A confidence that Christ hath freed them from torments, and made them righteous by imputation of his obedience unto them, they take to be all that is essentiall to their Christianity. And the rest they call by the name of *Good Works*; which if it be not with them a term of as low importance, as the name of [Works] alone, or [Works of the Law] is taken to be in *Paul's* Epistles, yet at least they take it for that which doth not constitute their Religion. So that true Sanctification is either not understood, or taken to be of less Necessity then it is. A man that makes a great deal of talk and stir about Religion, and is zealous for his opinions and pious complements, goes currant with many for a true Believer, though the Interest of his flesh and of the world be as near and dear to him in this way of Religiousness, as other mens is to them in a way of more open professed sensuality.

And is it possible for a man to be a Christian indeed, that so far mistaketh the very Nature and Ends of Christianity it self? It is not possible. By what is said already, and will be by and by, it is evident that this is a damning error, for any man to feign a Christianity to himself that excludeth Mortification, or is separable from it, in a capable subject. When men look at a predominant fleshly interest, or worldly mind, as they do at some particular sin, consistent with true faith: I say, this is an error

about the very Essence of Christianity, and which hazards their salvation.

2. And that it is the end of the Cross of Christ, and his Doctrine, to Crucifie the world to us, and sanctifie us to God, I have already manifested in part, and shall now further manifest.

1. It is the end of Christ, and his Cross and Doctrine, to recover Gods Interest in the souls of men: But it is by mortification, as a part of true sanctification, that Gods Interest in mens souls is recovered. Therefore, &c. As God could have no lower ultimate end then himself in our Creation, so neither in our Redemption. Christ himself as Mediator, is but a *Means* to God who is our *End*; he is the *way* to the Father, and *no man cometh to the Father but by him*, Joh. 14. 6. He is the Truth that revealeth the Father, and the Sun of the world *which enlighteneth every man that cometh into the world*, Joh 1. 9. revealing to us both the *End* and *Means*; That as there is no light in the earth, but what is communicated by the Sun, which enlighteneth some by the Moon at midnight, and some by its direct approaching light, at the break of day, before they see the Sun it self, and others by its glorious rays when it is risen, and visible to them, and hath also in it self an objective sufficiency to enlighten those that shut their eyes, or want eye-sight by which they should receive it: Even so is Christ the Sun of the Redeemed World, which actually affordeth all that Light to all which they do possess; even some (to all that have the use of Reason) which hath a tendency to recovery; and he hath an Objective sufficiency to the saving illumination of those that through their own fault are never so illuminated. The *pure Godhead* is the *Beatifical Light* to be enjoyed for *felicity*. The *Mediator* is the *Mediate Light*, to shew us the way to God. And in these two consisteth Life Eternal; to Know God the Beginning and End, who himself hath no Beginning or End; and to know Jesus Christ whom he hath sent, to recall us to himself, *Joh. 17. 3*. Whether he that is now to us *Mediator acquisitionis*, will also hereafter be *Mediator fruitionis*, and whether the glorified do only see the Godhead in the glass of the glorified body of Christ, and of the most glorious effects which then they shall partake of, or also shall immediatly behold it in it self, and see Gods essence, face to face, I shall not presume

presume to determine, while Scripture seems so silent, and learned conjectures are so much at odds. But as he is the Redeeming, restoring Mediator, it is that we speak all this while of Christ: And so his Office is to recover Gods Interest in the souls of men.

Now his Interest lyeth in our Estimation, and our Love; And these the world hath dispossessed him of. It is therefore the work of Christ to pull down this Idol, and set up God in the throne of the soul. And therefore though faith be the principal *Mediant*, using Grace; yet Love is the most principal *finall*, enjoying grace; and more excellent then faith, as the end, or that act which is next the end is more excellent then the means.

2. It is the End of Christ, his Cross and Doctrine, to *Heal us*, and to *save us*: to *Heal us* of our sin, and to *save us from it*, and its destroying fruits. But by sanctification, and so by mortification, doth Christ thus Heal and Save us. If health be worth nothing, the Physician and all his Physick is worth nothing. The Health of the soul objectively is God, and formally is its Holiness, or perfect Disposedness, and Devotedness to God, of which anon. These therefore doth Christ come to restore: And therefore he comes to call us off the Creature, and bring our affections back to God.

3. It is the End of Christ, his Cross and Doctrine, to conquer *Satan* and destroy his works, and with him, the rest of the enemies of God, and of our salvation: But the world is one of these enemies, and the Means by which the Devil doth prevail; therefore it is Christs End to overcome the World, and cast it out of the hearts of men, *Luk. 11.22. Job. 16.33. 1 Ioh. 3.5,8. He was manifested to this end, to take away our sins, and destroy the works of the Devil*: And therefore he causeth his followers to overcome him, *1 Ioh. 2.13,14*. And herewithal observe, that it is essential to the *Relation* to respect the *End*; to the *Physician*, that he be for the *health* of the Patient: and to Christ the Redeemer, that he be the Saviour of his People from their sins, and the Restorer of their souls to the Love of God: So that Christ is denied and made no Christ, where Mortification, and Sanctification are denied: He is not believed in as Christ, where he is not believed in for these Ends. And therefore he that cometh not with this intent to Christ, that he may restore the Image of God upon him, and bring him off from the Creature unto God, that he may live

to him, doth not come to Christ as Christ, and is not indeed a true Christian.

The Doctrine of Christ doth lead us from the world, in these several parts of it, and by these steps (How the Cross doth it, I shewed before.) 1. It declareth to us what God is, and what man is: and so that God is our absolute Owner, and Governour: and that he is the only Primitive, simply, necessary being; and that man was made by him, and therefore for him, and disposed to him. 2. It declareth to us that the state of our integrity consisted in this closure of the soul with God. 3. It sheweth us that our felicity consisteth in his Love, and in the fruition of him by a mutual complacency. 4. It sheweth us that our first sin was by turning from him to Carnal self and to the world. 5. And that this is our lost estate wherein both sin and misery are conjunct, to Adhere to *self* and *Creatures* and to depart from God. 6. It sheweth us what Christ hath done and suffered, to Reconcile God to us, and open us a way of admission into his presence, and how far God is Reconciled to us; and thus Revealeth him in the face of a Mediator as Amiable to our souls, that so we might be capable of loving him, and closing with him again. For if he had remained in his wrath, he would have been the object of our hatred, or meer terrour at least, and not of our Love. And no man can *Love him* that is not presented to him, and apprehended by him as Lovely, that is, as Good. For it is impossible that there should be an act without its proper object. Nothing but appearing Good is Loved. If a lost condemned sinner have no hope given him of Gods Reconciliation, or his willingness to receive him to mercy, it is (*ex parte objecti*) an impossible thing that the mind of that sinner should be reconciled to God. And therefore the Gospel publisheth Gods Reconciliation to sinners (*viz.* his universal Conditional Reconciliation) before it beseech them to be reconciled to God, 2 Cor. 5. 19, 20. And before they believe, we cannot give any one man the least assurance that God is any more reconciled to him, then to others that are unconverted, or that he is any willing to Receive him, then others.

This therefore is the great observable means whereby Christ by his Gospel recovereth the Heart of a sinner unto God, even by turning the frowning countenance of God, by which he deterred

tered the guilty into a more Lovely face, as being Reconcilable, and Conditionally Reconciled to the world through Christ, and so become to all the sinful sons of *Adam*, a fit object to attract their Love, and draw off their hearts from the deceiving world, to which they were revolted : and as being actually reconciled to all true Believers, and thereby become a yet more powerful attractive of their Love. 7. It doth also more fully reveal the face of God, the object of our Love, and the transcendent Glory that in him we shall enjoy. 8. And it disgraceth the creatures which have diverted our Affections ; that we may be taken off our false estimation of them. 9. It earnestly perswadeth and solliciteth us to obey, and calls on us to turn from the world to God. 10. It backeth these perswasions with terrible threatnings, if we do not forsake the creature and return. 11. It prescribeth to us the standing Ordinances and Means by which this work may be further carryed on. 12. And lastly it directeth us to the *right use* of the creatures, instead of that carnal enjoying of them that would undo us. By all these means, (which time doth permit me but briefly to mention) the Gospel of Christ doth tend to Crucifie the world to us, and to recover our hearts to the Chiefest Good.

And besides all this which the Cross and the Doctrine of Christ do to this End, that you may yet fully perceive how much it is the End of Christs very office, and the execution thereof, let me add these two things. 1. That it is the End of Christs providential dispensations. 2. And the work which he sendeth the Holy Ghost to perform upon the souls of his Elect.

1. As the Mercies of God are purposely given us to lead up our hearts to him that gave them : So when we carnally abuse them, and adhere unto the creature, it is the special use of Affliction to take us off. If the rod have a voice, it speaks this as plain as any thing whatsoever ; and if it reprehend us for any sin, it is for our overvaluing and adhering to the creature. The wounds that Christ giveth us, are not to kill us, but to separate us from the world, that hath separated us from God.

2. And that this is the very office or undertaken work of the Holy Ghost, is past all controversie : His work is to sanctifie us ; and that is by taking us off the creature, to bring us to be heartily Devoted unto God. Sanctification is nothing else, but our
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separation from the creature to God, in Resolution, Affection, Profession and Action. So that in what measure soever a man hath the Spirit, in that measure is he sanctified: and in what measure he is sanctified, in that same measure is he crucified to the world: For that is the one half of his Sanctification, or it is his Sanctification denominated from the *terminus à quo*; as many Texts of Scripture do manifest.

By this time I hope it is plain to you, that Mortification is of the very being of Christianity, and not any separable adjunct of it, and that if you profess not to be Dead to the world, you do not so much as profess your selves Christians.

SECT. XIII.

1. **A**ND as you see that the Christian Doctrine teacheth this: So 2. It is thence clear without any more ado, that wherever the Cross and Doctrine of Christ are effectually, the world is Crucified to that man, and he to the world. There are some great Duties which a man may possibly be saved, though he omit them, in some cases: but this is none such. It is a wonder to see the security of worldlings, how easily they bear up a confidence of their sincerity, under this sin which is as inconsistent with sincerity as Infidelity it self is! If they see a man live in common Drunkenness, or Adultery, or Swearing, they take him for a prophane and miserable wretch; and good reason for it: When in the mean time they pass no such sentence on themselves, who may deserve it as much as the worst of these. It is one notable cheat among the Papists, that occasions the ruine of many a soul, that they make a Religious mortified life, to be a work of supererogation, and those that profess it, (and some of their own inventions with it, which turn it into sin) they Cloyster up from the rest of the world, and these they call *Religious people*, and some few even of these that are either more devout or superstitious then the rest, they call *Saints*. So rare a thing is the appearance of *Religiousness* and *Sanctity* among them, that it must be inclosed in Societies, not only separated from the world, as the Church is, but separated as it were out of the Church it self. And yet the common people are kept in hope of

of salvation in their way. By which means they are commonly brought to imagine that it is not absolutely necessary to salvation to be a Religious man, or a Saint, or one that doth really renounce and crucifie the world; but that these things belong to certain Orders of Monks and Fryers, and that it is enough for other men to honour these devout and mortified Saints, and to crave their Prayers, and do some lower and easier things. And indeed their vows of Chastity, and separation, and unprofitableness, and other Inventions of their own, they may well conceive unnecessary to others, being noxious to themselves. But they will one day finde that none but *Religious* men and *Saints* shall be saved, and that every true Member of Christ is dead to the world, and not only Monks, or Votaries, or such like. And a Conceit too like to this of the Papists, is in the minds of many of our Auditors. They think indeed that those are the best men that are resolved contemners of all the Riches, and Honours, and Pleasures of the world; but they think of them as the Papists do of their votaries; as People of a higher pitch of Sanctity then the rest, but think not that it is essential to Sanctity, and to true Christianity it self. They confess they should be all contemners of the world; but, God forbid, say they, that none but such should be saved! But, I tell you, God hath forbidden already by his Laws, and God will forbid hereafter by his sentence and execution, that any other but such should be saved. Do you think in good sadness that any man can be saved that is not truly dead to the world, and doth not despise it in comparison of God, and the great things of Everlasting Life? Let me satisfie you of the contrary here once for all, and I pray you see that your flesh provoke you not to mutter forth such unreasonable self-delusions any more, 1 Joh. 2. 15. [*Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him*] what can be spoken more plainly, or to a worldly minded man more terribly? 1 Joh. 5. 4. [*For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our Faith.*] Jam. 4. 4. [*Know ye not that the Friendship of the world is enmity with God? Whoever therefore will be a friend of the world, is the enemy of God.*] Will not all this serve to convince you of this truth? Rom. 8. 5, 6, 7, 13. [*For they that are after the flesh do minde the things of the flesh, but they that are*

after the Spirit the things of the Spirit: For to be carnally minded, is death, but to be spiritually minded is life and peace: Because the carnal minde is enmity against God; for it is not subject to the Law of God, neither indeed can be: For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body ye shall live.] Joh. 3.6. [That which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit.] Gal. 5.16,17. & 6.8. [Walk in the Spirit, and ye shall not fulfil the lusts of the flesh: For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.] [He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.] Col. 3.1,2,3. [If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God: When Christ who is our life shall appear, then shall ye also appear with him in glory: Mortifie therefore your members which are upon the earth.] Matth. 6.19, 20, 21, 24. [Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. No man can serve two Masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: Ye cannot serve God and Mammon.] Matth. 10.38, 39. [He that taketh not his cross and followeth after me, is not worthy of me: He that findeth his life shall lose it, and he that loseth his life for my sake shall finde it.] Mat. 16.24. [If any man will come after me, let him deny himself, and take up his cross and follow me.] Luk. 14.26,27. [If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple.] Verse 33. [Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.] Heb. 11.13, 14, 15. and to the end. But I will cite no more. Here is enough to convince you, or condemn you. If any thing at all be plain in Scripture, this is plain, that every true Christian is dead

dead to the world, and looks on the world as a crucified thing, and that God, and the life of glory which he hath promised, have the Ruling and chiefest interest in their souls. Believe it Sirs, this is not a work of supererogation, nor such as only tendeth to the perfecting of a Christian, but such as is of the essence of Christianity, and without which there is not the least hope of salvation.

SECT. XIV.

Use 2. BY all that hath been said, you may perceive what it is to be a Christian indeed, and that true Christianity doth set men at a further distance from the world, then carnal self-deceiving Professors do imagine. You see that God and the world are enemies; not God and the world as his *Creature*, but as his *Competitor* for your hearts, and as the seducer of your understandings, and the opposer of his interest, and the fuel and food of a fleshly minde, and that which would pretend to a Being or Goodness separated from God, or to be desirable for it self, having laid by the relation of a *means* to God. To be a Friend to the world in any of these respects, is to be an enemy to God. And God will not save his enemies, while enemies. An enmity to God, is an enmity to our salvation: for our salvation is in him alone. If then you have but awakened consciences, if the true love of your selves be stirring in you, and if you have but the free use of common reason, I dare say you do by this time perceive, that it closely concerneth you presently to look about you, and to try whether you are crucified to the world or not. Seeing my present business is, for the securing of your Everlasting Peace, and the healing of your souls, of that which would deprive you of it; let me intreate you all in the fear of God to give me your assistance, and to go along with me in the work; for what can a Preacher do for you, if you will do nothing for your selves? How can we convert, or heal, or save you, without you? I do foresee your appearance before the Lord; a jealous God; that will not endure that any Creature should be sweeter and more amiable to you then himself. I do foresee the condemnation that all such must undergo, and the remediless cer-

tain misery that they are near. I know there is no way that the wit of man or Angels can devise, to prevent the damnation of such a soul, but by Crucifying the flesh and world by the Cross of Christ, and dethroning these Idols, and submitting sincerely to God their Happiness. This cannot be done while you are strangers to your selves, and will not look into your own hearts, and see what abominable work is there, that you may be moved to return with shame and sorrow for that which hath been formerly your glory and your joy. O do not keep out the light of Conviction, that you may keep up your Idols in the dark: Your sin is never the less because you wilfully keep it out of sight: and your danger is never the less for being unknown! If you will sin in darkness, you shall suffer in darkness: As you have a fire of fleshly and worldly lusts within you, which abhors the light of saving truth; so God hath a fire of perpetual torment for you, which is as far from the consolatory light of his countenance. As the fire of concupiscence is dark, so is the tormenting fire dark. If you hate the converting light because your deeds are evil, and will not by this light be made manifest to your selves, *John 3. 19, 20, 21.* this will be your condemnation, and by this will you deprive your selves of the Glorifying light. If you love Darkness, who can you blame but your selves, if you be cast into outer darkness: And if you hate light, you cannot reasonably expect to be partakers of the inheritance of the Saints in Light, *Col. 1. 13.*

What say you then, Beloved Hearers, are you willing to know your hearts, or not? Whether you are dead to the world and the world to you? Me thinks you should be willing; when you see the Question is as great, as Whether you are Christians indeed or not? and as great, as Whether you are in a state of salvation or not? Me thinks you that naturally love knowledge, and would be at some pains to know all that about you in the world, should not be unwilling to know your selves, and specially, so great a matter by your selves, as Whether you are the heirs of salvation or damnation? for in the issue it is no less. Especially when your disease is such as must be cured by the Light, if ever it be cured. You cannot lament your worldliness and sensuality, you cannot lament your disaffectedness to God, and intolerable neglects of him, till you find them out. You cannot
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betake you to Christ for the pardon of this sin, till you have discovered it. A sin unseen, will never humble you and break your hearts, nor fit them for Christ to bind them up. If you see not that the world is yet *alive* in you, you will not apply the Cross, for the crucifying of it, nor have recourse to a Crucified Christ for that End. Moreover, it is the Nature of all sin, and worldly vanities, to seem best in the dark, and basest in the Light. As God and heavenly things seem best in the greatest Light, and worst in the Darkness. None do set light by God, and Grace, and Glory, but those that know them not. And none do set much by worldly fleshly things, but those that know them not. As illumination brings in God into the soul, so doth it help to cast out Satan and the world. When mens eyes are opened, and they are turned from darkness to light, they are presently turned from the power of Satan unto God, *Acts* 26. 18. These infernall worldly spirits cannot endure the Light: They walk not by day, but haunt them whom they captivate, in the night of ignorance: and if we do but come in upon them with Light, they are gone. It is the same Devil that is called, *The Prince of this world*, and *the Ruler of the darkness of this world*, *Eph.* 6. 12. and this power is a power of darkness, *Luke* 22. 53. and therefore as light immediately expelleth darkness; so if you will admit the Light of Christ, it will deliver you from the power of darkness, *Col.* 1. 13. and cause you to cast off the works of darkness, *Rom.* 13. 12 that is, your worldly fleshly works.

For my part I have not access to your hearts, unless grace perswade you to open me the door. I cannot promise to illuminate you, and go with you into the inmost rooms; but I shall stand at the door and hold you the Candle, by which you may see your selves what is within, if you will but consent and take the pains of a through enquiry. I do therof re earnestly intreate you, to set up a judicature in your selves, and by the Word which you have heard to try your states, and let Conscience be Judge, and do it speedily, faithfully and effectually. By this means you may prevent a sharper tryal. If you are afraid of Conscience, how much more should you be afraid of God? Will not his Judgement, think you, be more dreadful then your own? What madness is it to leave all to that terrible Judgement, rather then to Judge your selves for the preventing of it. Believe it, you shall

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shall be condemned, by your selves, or by God. Yea both by your selves and by God; unless your self-condemnation be seconded by an effectual execution of the sin which you condemn. Willing or unwilling, you must to the Barr either of Conscience, or of God, or both. Come on then beloved Hearers; rouse up your sleepy souls; and remember that your salvation is the thing in question; and therefore put it not to a wilful hazard, and leave not loose a matter of such consequence: But if you are men of common reason, if you do not hate your selves, and have not a resolved plot to damn your selves, take time while you may have it, and accept the light and help that is offered you, and speedily and strictly examine your own hearts, Whether they are Crucified and dead to the world, or not? Is it so, or is it not Sirs? Cannot you tell? If you know but what this mortification is, and know but your own hearts, no doubt but you may tell. And if you are ignorant of either of these, it is because you are shamefully negligent, and have not much regarded the things that you should know.

For those that are willing to be acquainted with their state, I shall besides the foregoing discoveries, here give you a few more signs, by which you may discern whether you are crucified to the world. And I beseech you do what you can in the tryal as we go, and make up the rest at the next opportunity, when you come home, and follow it on till you come to a resolution.

SECT. XV.

IT is not a perfect work of Mortification, that I shall now enquire after: For that no man on earth hath obtained: Nor is it any high degree, which only the stronger and better sort of true Christians do attain: For if I convince you that you want either of these, you will not much be humbled by the conviction. But it is the very least and lowest measure that is consistent with sincerity, and which is in all that are heirs of heaven: this is it that I shall now discover to you.

1. If you are sincerely Crucified to the world, it is not carnal self that is your *End*, but your ultimate *End* is God and Glory.

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Can you but tell me what is the main Design of your Life? Whether it be for Earth or Heaven? Know this and you may resolve the case. A worldling may speak contemptuously of the world, and speak most honourably of God and the Life to come: But speculative knowledge and practical are frequently contradictory in the same man. Still it is this world that hath his chief Intentions, and is the End of his designs and life; and the world to come is regarded but as a reserve, because of their unavoidable separation from this world. The main End of every upright Christian, is to please and enjoy God: and the main End of all the rest of the world is how to Please their carnal minds in the enjoyment of some earthly things. If you could but discern which of these is your chiefest End, you might discern whether it be Christ or the world that Liveth in you. For Christ liveth in you, when he is your End, and the world Liveth in you when it is your End.

But because some are such strangers to themselves, that they do not know their own *Ends*, the rest of the signs shall be for the discovery of the former, that you may discern whether the world or God be your ultimate End.

1. *That which is your Principal End, is highlyest esteemed by your Practicall judgement.* Not only by the speculative, but by that which moveth and disposeth of the man. Is God or the world, Heaven or earth, thus highlyest esteemed by you? Let your Practise shew it.

2. *It is your Principal End, that hath the Principal Interest in you.* That can do most with you, and prevail most in a contest. Can God or the world do more with you? Which of them doth prevail, when an opposition doth arise? I speak not of God in his efficiency; for so I know he can do what his list; and will do it whether you will or no; and will not ask your consent to do it. But its God as your *End*, that I now speak of; as he worketh Morally by your own consent and upon your wills. Honours, and Profits, and Pleasures are before you, and these would draw you to something that he forbids: And God and Glory are propounded to you to take you off, & turn your hearts another way; which of these can do more with you? which is it that can nullifie the persuasions of the other?

3. *It is your Principal End, that hath the principal ruling and*
M *disposal*

disposul of your whole life. You do purposely contrive the main part of your life in order to it: If you are indeed Christians, and God be your End, the main drift of your Life is a contrived Means for the obtaining of that End; that is, to Please God, and to enjoy him in everlasting glory. If you were such as you should be, you should have no other End at all, nor should you ever do one work, or receive or use one creature, or speak one word, or behold one object, but as a means to God, intending the pleasing and enjoying him in all: As a traveller should not go one step of his journey, but in order to his End. But while we are Imperfect in our Love, and other graces, this will not be: But yet the *main bent and drift* of our *Lives* must needs be for God and the Life to come; and thus it is with every true Believer; and you are none if it be not thus with you. I say it again, lest you should slightly pass it over, though you may through infirmity sometimes step out of the way yet if God be your End and Happiness, that is, if he be your God, and you be Christians, the main *scope, and bent, and drift* of your lives is for to please God and enjoy him in glory. But if the main scope and drift of your life be for the flesh and the world, and God and Religion comes in but upon the by, you are then no better then unsanctified worldlings: Though you may do much in Religion, and be zealous about it, and seem the devoutest and most resolved professors in all the Countrey where you live, yet if all this be but in subordination to the flesh and the world, or if co-ordinate it have the smaller Interest in your hearts, and when you have done or suffered most for Christ, you will do and suffer more for the flesh and world, you are carnal wretches and no true Christians. O that you would let conscience do its office, and Judge you as we go along according to Evidence! It is not by one or two Actions that you can judge of your estate, but by the main scope, and bent, and drift of your life. What is your very heart set upon? What is your care, and your chief contrivances? Are they for Heaven or Earth? Speak out, and take the comfort of your sincerity if you are Christians: and if you are not, know it while there is remedy, and do not wilfully deceive your selves. Have you been so far illuminated by the Word and Spirit, as to see the Amiability of the Lord by faith, and have you so firm a Belief of the Everlasting Glory, where we shall see his face immediately

mediately or more nearly, and praise him among his Angels for ever? I say, have you so firm a Belief of this, that you are unfeignedly resolved upon it as your Happiness, that you take it for your Portion, and there have laid up your Hopes? Can you truly say, that God hath more of your Heart than all the world, and Heaven is dearer to your thoughts than earth? Can you say, that whatever you are tempted to on the by, that the main care, design and bent of your life is for God and the Glory to come; and that this is your daily Work and Business? If so, you are Christians indeed: you have Crucified the world by the Cross of Christ: The world is dead and down, where God reigneth and is exalted; and no where else. But if all this be clean contrary with you; and if the flesh and the world have the prevalent Interest, and these cut out your work, and form your thoughts, and choose your employments; if these choose the calling that you live upon, and the manner of managing it, and your very Religion, or set limits to it; if it be these that rule your tongue and hands, and they can make a cause seem good or bad to you, and that seemeth best which most conduceth to your fleshly, worldly interests, and *that* seemeth worst which destroyeth it or is against it; if God be loved and worshipped but as a Necessary *Means* to your carnal Happiness; or if he have but the second place in your hearts, and the leavings of the flesh and world, (be they never so much) and if your Religion and Endeavours for salvation, for pleasing God, and for the invisible Glory, be but on the by; and the flesh and the world hath the main scope, and bent, and drift of your life; flatter not your selves then, most certainly you are but carnal wretches and drudges of the world, and slaves to him that is stiled by Christ, the Prince of this world. Me thinks Sirs you might be able by this time to be somewhat acquainted with your own condition, and either to Condemn your selves as Worldlings and Carnall men, or to see Christ by his Spirit and Interest reigning in your souls, and give him the glory, and take to your selves the joy of your Sanctification. Can you tell me but what it is that you would have, if you had your wish? and what it is that is predominant in your heart? What! know you not your own minds, and thoughts, and desires? Can you tell me what it is that is your very *Business* in the world? even the great Business that you live for, and that you study and

care and labour for? and what is the Design that you are daily carrying on? Know but this, and the Question is resolved. If you see any man at work, and ask him what he is doing, and why he doth it? it is like he is not so sottish but he can tell. If you meet a man upon the way, and ask him, whether he is going? it is like he will not be so foolish, but he can tell you. He that hath no end, hath no way, and therefore is never in his way, nor out of it; nor will he care which way he goes, so he be going; and a circular motion is as good to him as a progressive. You are doing somewhat all; you are going somewhither every day: whither is it? and what is it for? Is it for heaven or earth? The Texts which I before cited to you, fully give you the ground of the tryal and Judgement that I am urging you upon. *Mat. 6. 21. Where your treasure is, there will your hearts be also. Mat. 6. 33. Seek first the Kingdom of God, and its righteousness, and all these things shall be added to you.* *Psal. 73. 25. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee,* *Luk. 14. 26. If any man come to me, and hate not all, even his own life, he cannot be my Disciple.* So verse 33. *He that forsaketh not all that he hath.* But let us proceed yet a little further in the tryal.

4. *As that which is a mans End (if satisfactory) will content him when he can attain it, so Without it nothing will content him.* No man will be content without that which is the Principal end of his life, though he may without some inferiour end. If God be your end, nothing else will content you: If you had all the honours and prosperity of the world, and this secured to you, it would not content you. These are not the things that you live for, or that the predominant inclination of your souls are luted to, and therefore it is not these that will please you, and serve your turn. But if the world be your end, you could be content with it if you could get it. Let who will take the world to come, if the carnal wretch were but sure of this, he would think himself a happy man, and could spare the other. He would not change his worldly happiness for the hopes of that which he never saw, nor doth not firmly and heartily believe.

5. *It is a mans End that puts the estimate upon all things else.* All other things are counted Good or Evil, so far as they help to it, or hinder it: If Heaven be your End, you will account of
all

all things as they respect that end. Those will be the best Companions to you, and that the best calling and condition of Life, the best speech, the best actions, the best way of disposing what you have, what you think will most promote your Heavenly end : suffering will be better in your eye then prosperity, if it do but help you best to heaven. To give your money will seem better to you then to keep it, to lose it then to gain it, when it apparently conduceth more to the pleasing of God and your salvation. That will be the best Ministry and means that tendeth most to this : And so you will estimate all things else ; for its most evident that it is the end that prizeth the means, according as they are suted to the attainment of that end.

But if flesh-pleasing and worldly prosperity be your end, that will seem the best calling to you, and that the best employment and course of life, which tends most to advance and please your flesh : that will be the best company to them, and those their most beloved friends that further this prosperity : that will seem the best way of disposing of what they have, as to the main, whatever they may do on the by. Their practical judgement esteemeth this most eligible.

6. *It is only a mans end, and the inseparable necessary means thereto, that he can by no means spare.* Other things he can spare, and be without, but not without this. If God be your end, your heart is so upon him that you cannot be without him : you can be without honour, or riches, or life it self, but not without God. But if the world be your end, then its clean contrary ; and thats the thing that you cannot be without. Hence is it that men plead necessity of that which is their end, and the necessary means. One thing seems necessary to the Christian : he must have God in and by Christ : I *must* use his means, saith he, I *must* avoid the contrary, *How shall I do this evil, and sin against God?* But the carnal mans necessity is on the other side. I *must* raise my Family if I can ; at least I *must* keep my estate : I *must* not be undone : I *must* preserve my name, my life.

7. *A man will hazard or part with any thing to secure, or attain his principal End.* Nothing can be too good, or too dear to purchase it : nothing can stand in competition with it. If God and glory be your End, away goes all that is inconsistent with it. You'l part with a right hand or eye, as thinking it better to have

Heaven with one, then Hell with both. You can part with house, and land, and country, because you seek for a *City that hath foundations, whose builder and maker is God*, Heb. 11. 9, 10. You can live as Strangers and Pilgrims on earth, and minde not to return to the world which you have renounced, *because you desire a better, even a Heavenly Countrey*, Heb. 11. 13, 14, 15, 16. You will rather choose to *suffer afflictions with the people of God*, then to enjoy the pleasures of sin for a season, *esteeming the very reproach of Christ greater riches then the treasures of the world*, because you have respect to the recompence of the reward, Heb. 11. 24, 25, 26. The fear of man, even of the Princes of the earth will not prevail against your hopes, *because you see him that is invisible*, Heb. 11. 27. You can endure to be made a gazing stock, by reproaches and afflictions, and become the Companions of them, *that are so used*: You cannot only part with your substance when God calls for it, but even take joyfully the spoiling of your goods, *as knowing that you have a better and more enduring substance in Heaven*, Heb. 10. 33, 34. You will reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18. In a word, you can deny yourselves, forsake all, and follow Christ in expectation of a treasure in Heaven, Luk. 18. 22. Never tell me that Heaven is your end, if there be any thing which you cannot part with to obtain it. For that which is dearest to you is your End. Why else is it that labour and sufferings, yea, and the apparent hazard of their salvation, seems not to a worldling too dear a price for the purchasing of their present prosperity, but because they have laid up a treasure upon earth, and earthly things are their chiefest end.

8. Lastly, that is your ultimate end, which you think in your practical Judgement you can never Love or Labour for too much. I know there is scarce a worldling to be found, which will not give it you under his hand as his settled judgement that its God and Glory only that cannot be loved too much, and he will confess that he loveth the world too much. But yet he doth it while he confesseth it; and he denyeth his chiefest Love to God, while he acknowledgeth it due to him. And therefore it is not his practical effectual judgement that is for it, but only he hath an uneffectual Notion or Opinion of it. But its otherwise with the sanctified.

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I have now told you how you may discern whether it be God or the world that Liveth in your Hearts, and whether you are Dead to God or to the world. What remaineth but that you take it home, and apply it yet closer then I can do, and try what God it is that you adore ; and what felicity it is that you esteem and intend, and consequently what you are, and what will become of you if you persevere. I beseech you make this your serious work, and take some time for it purposely when you come home, to do it more effectually then now on the sudden hearing may be expected. What say you, will you take your selves apart some time, and purposely search your hearts to the very quick, till you have found whether the world be Crucified to you, by the Cross of Christ and the hopes of glory ? If you did but know the usefulness of the discovery, I am confident you would not need so much intreating.

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SECT. XVI.

TRuly Brethren, it is one of the mysteries of sin and self-deceit, that such a multitude of people, yea seemingly Religious, can think so well of themselves as they do, and bear it out with such audacious confidence, as if they were the real servants of Christ, when it is apparent even to the eyes of others, that they are not Crucified to the world, but live to it, and serve it day by day. How anxiously are they contriving for it, while their care to please God is so exceeding slender, that it takes up but little of their time and thoughts? How sweet are their thoughts of a plentiful estate? To have the world at will, houses, and lands, and full provisions for themselves and theirs, that they may be cloathed with the best, and fare of the best, and sit with the highest, and be honoured and revered of all, how fine a life doth this seem to them. If they have but a fair opportunity to rise, how little tender are they of the lawfulness of the Means, at least where they are not so wicked as to dishonour them! They can believe that to be the truth which befriendeth their worldly Interest; and that to be false and erroneous which is against it. The world chooseth many of their opinions for them, and much of their Religion, and telleth them what party they should side with, and what not: It telleth them how far they shall tolerate other mens sin, and how far not; how far they shall make profession of their faith, and how far they should conceal it from the knowledge of the world: And so as *Paul* saith, they account *Gain to be Godliness*, *1 Tim. 6. 5.* not only esteeming it better then down-right Godliness, but measuring out their Godliness by their Gain; making that to seem Religious which fitteth their carnall ends; and easily believing that which is for their worldly interest. How weak and silly reasons will perswade them that the point is true, the cause is good, the means is lawful, which serveth their turns for worldly ends? And the clearest unquestionable Evidences are nothing to them that are brought for the contrary. So potent a perswader is worldly Interest, that any thing will serve where it takes part, and nothing prevail that it doth contradict. A powerful disputant, that most commonly hath the best, whatever side it takes, and the

the cause goes for it, be it right or wrong. Either they will not read such long and tedious discourses as are against them, or they find some passage presently to quarrel with, that's too displeasing, and makes them cast away the rest : Or if they read the whole, or hear you to the last, it is with a resisting spirit all the while : Before they know what you will say, they have confused you : For they have resolved to believe that your reasons are insufficient, and their cause is good. They read and hear not only with a prejudice answerable to the reasons that formerly resolved them, but with an opposing enmity and fixedness of will. Had we only their *understandings* to dispute with, it were the less : but our main dispute is with *Will* and *Passion*, which have no ears, nor eyes, nor brains, though *sense* enough. Their deceiving baits first catch the sensual part, and so come to bribe the Intellect and the will ; and their strongest root is still in the brutish part where it began, which will hear no reason. When *Paul* was told of the truth of that Doctrine which he before had persecuted, and must himself be persecuted if he should entertain it, he sticks not at that, but immediately consulteth not with flesh and blood, but falls to work, *Gal. 1. 16*. But these men will scarce do any thing but flesh and blood must be consulted with. The *Word* was *David's* Counsellor ; and the *World* is theirs. Their first question is, Is it for my honour or dishonour, my profit or disprofit, my pleasure or my trouble : and as it relisheth with their flesh, so is it esteemed of and concluded. And which is more, their Carnal Interest so blinds their eyes, that they see not oft-times their most palpable delusions. When their actions are such as unprejudiced standers by do blush at, and the wisest and faithfulest of their friends lament, and the shame of them is open to the view of the world, yet flesh doth so bes fool them, that they see not their nakedness, but glory in their shame : Commodity cannot blush : The applause of flatterers justifieth their crimes, against the accusations of God and all good men. Have these men Crucified the world indeed ?

A Christian looketh so much to his Rule as well as his End, that he dare not say of Heaven it self, that every Means is lawful which seemeth to conduce to it. But these men think that any thing is lawful that brings them gain, or makes them great.

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And as for the improvement of their talents for God, What is

to be seen ? What self-seeking and unprofitable servants are they ? They will confess that they have all from God, and that all is due to him again : but it is but a self-condemning Confession. How many charitable and pious uses do call aloud for much of their estates ? but how little of it is so expended. Now and then two pence or a groat to the poor is a great matter with them, and the wealthy can come off with the quantity of the widows mite. Let God call, and Ministers call, and the poor call and cry for it, all cannot extort their Idol out of their purses : So fast do they hold their money, that scarce any thing but thieves, or souldiers, or death can wring it out of their hands. But so loose do they hold spiritual good which they seem to mind, that if a Seducer cannot easily tice them from it, or a derision shame them from it, yet at least a good bargain for the world can hire them from it, and the frowns of men in power, or the change of the times can affright them from it. Long will it be ere they will go from house to house through the Parish, and see what poor want cloathing, what children want means to set them to trades, and what families want Bibles and other Books that may promote their salvation, and go as far as they are able in procuring them, and set their friends awork where their own ability is too short. O the disproportion that there is between the *verball* service, and the more *costly* service of worldly Hypocriticall professors. How far do their formal duties exceed their charitable communications and distributions ! Most commonly the world doth cut short even these their Religious actions. They can scarce find time to be constant in worshipping God in their families, or in secret ; in instructing and exhorting their children and servants ; there is some business to be done, or some gain to be got ; or while they seem to be deepest in their devotions, their thoughts run after their covetousness, and it is one God that hath their tongues, and another that hath their hearts. So that they pray as if they prayed not, and hear as if they heard not, and possess Gods Ordinances as not possessing them, and use them meerly as abusing them, as apprehending no great benefit to come by them, but the fruit of them were nothing but meer conceits, or all Gods Ordinances were but (as the Scottish Sacrilegious Lord called their Book of Discipline) *Devout Imaginations*. But yet for all the shortness of their Devotions, their

their *real* Devotions and works of Charity are much more short. And for Pious Contributions and Communications, some of them scarce know what they mean. They will sooner learn to scorn such Duties, and plead against them as no Duties, then conscionably to perform them. They say they are sanctified, and the people of God; and if they were so indeed, they would be Devoted to him without reserve: and if themselves were Devoted or Sanctified to him, all that they have must needs be so too. But it is an Holy *Name* that they have received, and not a consecrated *heart* or *purse*. I doubt it will be long before the Piety of this age will give as much to Holy uses, as the seeming Piety of it hath taken from them. And if there be more Piety in taking from Holy uses, then in Giving to them, we may next be taught that it is a more pious work to destroy Preachers than to preach, and to destroy praying than to pray, and to curse God than to praise him. I have oft wondered that so many that we take for godly persons do so overlook the many and exceeding urgent precepts to liberall Distributions for God and his service, which Scripture doth contain: and how they can think to be saved without obeying these commands, any more than without obeying the commands for hearing, praying, or any other Religious duty. Do they not read these passages as well as others in their Bibles? How comes it to pass that conscience then stirs not, when they know that they neglect such important duties? They read that the Christians of the primitive times sold all, and delivered the money to the Apostles: to manifest practically the nature and power of the Christian Religion, which consisteth in renouncing all for Christ, and Devoting our selves and all that we have to God, upon his promise of a treasure in the heavens. They read that it was an appointed duty in the Churches, to lay by in the Churches stock every Lords day for the relief of needy Christians, according as God hath prospered them the week before. 1 Cor. 16. 1, 2, 3. They read that Christ so regardeth this duty, that the sentence at Judgement is described by him, as passing upon this account. And yet for all this flesh and blood will be wiser then to trust God, and to obey so chargeable a command. They will venture on Damnation to save their money; and let go Heaven for fear of losing by it. And that they may be wise indeed, they can justify all, and labour to

bring their duty into scorn. [*We are not capable, say they, of Giving to God; because that all is his already:*] self-condemning wretch! Is all his? Why then hath he not all! Give then to God the things that are his own! It is not a proper Donation that we call you to: You cannot give him a propriety, who hath it already; nor alienate it from your selves who never had it in respect to God: But yet you may Give it to him by tradition: You may deliver him his own in the way that he requires it; and lay out your Masters stock for his service! And if he will so far honour your fidelity, as to call this a giving or a lending to him, me thinks this should encourage you to liberality, but I see not how it can excuse your denying him his own.

Obj. But it is but to satisfy the covetousness of the Priests, that we are called on to Give to God, as if they were God; or God had that which they have.

Ans. Adding reproach to covetousness, will prove one day but a sad excuse for sin. If this age understood the first Commandment, and the hainousness of ingratitude to God and man for the greatest mercies, and how it is that Christ Teacheth and Ruleth, and how he is Obeyed or Despised in the world, they would tremble to think of the scorn and contempt of a faithful Ministry. *The eye that mocketh at his Father, and despiseth to obey a Mother, the Ravens of the valley shall pick it out, and the young Eagles shall eat it, Prov. 30. 17. Who so curseth his Father or Mother, his Lamp shall be put out in obscure darkness, Prov. 20. 20. And he shall die the death, Exod. 21. 17.* And for your Objection: The Priests of the Lord under the Law were not God: the Apostles and Gospel Ministers were not God; nor any that serve at the Altar, who yet must live upon the Altar: The poor themselves be not God; and yet you shall understand one day, that in as much as you did it not to one of these, you did it not to Christ: and in despising them you despised him, *Mat. 25. Luke 10. 16.* The vanity of your fond pretence was sufficiently told you by Christ himself, *Mat. 25. 45.* where he tells you how he will answer your companions that shall use it, [*In as much as you did it not to one of these, you did it not to me.*] And yet will you say, [*Lord when did we see thee hungry, naked, &c.*] when you have your answer before hand: Worldly wretches! you would not part with your wealth, if you could help it, to
Christ.

Christ himself, if he should come and ask it of you. For you read in his word, that it is he that asketh it, and commandeth it from you now. But if you will not believe that it is Christ that requireth it, till he come himself in person to demand it, and if you are such faithfull Stewards, that you will part with none of your Masters stock, till he ask you for it face to face, for fear of mis-employing it; be patient awhile, and he will come and seek his own with advantage, but to the eternal woe of unprofitable servants. You can spare God the tithe of your words, in formal duties, when the devil and the world have had the rest; but not so much as the old legal proportion of your estates, much less the Evangelical *All*. What makes you drop prayers so much thicker then Alms or Distributions? Do you think that God doth not as strictly require the one as the other? If *speaking* were not cheaper to you then *giving*, your prayers and religious talk would be so seldom and so short, as that it would be as your distributions are, next to none. If words cost money, your tongues would be as strait as your purses are, and the world should scarce hear whether you were of any Religion or none. Do these men glory only in the Cross of Christ, and is the world by it crucified to them, and they to the world? We have their answer in their actions, what need we any more. They are dead *in* and *by* the world, but not to the world. They are its slaves, though they are called the servants of Christ.

SECT. XVII.

This was
preached
at an Af-
fize at
Worcester
before the
Iudges ;
and there-
fore here
are these
passages
suited to
that occa-
sion.

HONOURABLE, Worshipfull, and all well beloved, it is a weigh-
ty imployment that occasioneth your meeting here to-
day. The estates and lives of men are in your hands. But it is
another kind of Judgement which you are all hasting towards:
when Judges and Justices, the Accusers and Accused must all
appear upon equal terms, for the final decision of a far greater
Cause. The case that is then & there to be determined, is not whe-
ther you shall have Lands or no Lands, Life or no Life ; (in our
natural sense ;) but whether you shall have Heaven or Hell, Sal-
vation or Damnation, an endless life of Glory with God, and
the Redeemer, and the Angles of Heaven, or an endless life of
Torment with devils and ungodly men. As sure as you now sit
on those seats, you shall shortly all appear before the Judge of
all the world, and there receive an irreversible sentence to an
unchangeable state of Happiness or Misery. This is the great
business that should presently call up your most serious thoughts,
and set all the powers of your souls on work for the most effectu-
all preparation : that if you are men, you may quit your selves
like men, for the preventing of that dreadful doom which un-
prepared souls must there expect. The greatest of your secular
affairs are but dreams and toys to this : Were you at every
Affize to determine causes of no lower value then the Crowns
and Kingdoms of the Monarchs of the earth, it were but as chil-
drens games to this. If any man of you believe not this, he is
worle then the Devil that tempteth him to unbelief : and let
him know that unbelief is no prevention, nor will put off the
day, or hinder his appearance ; but ascertain his condemnation at
that appearance. And if you all *do* believe this, you will sure be
content that I speak to you of it as one that also do believe it.
Faith is the evidence of things not seen : by it we may fore-see
the Judgement set, the world appearing, and your selves there
waiting for your final doom. And because we clearly find be-
fore-hand, who then shall die and who shall live, I shall desire of
you that you would presently improve the discovery. Some
think we cannot know in this life what will become of us in the
next : But God hath not bid us try in vain, nor in vain delivered

us so many signs, by which it may be known, nor is the difference between the saved and the damned so small as to be undiscernable. Our own reason may tell us that the righteous God would not send some to Glory with Angels, and others to endless misery with Devils, and make such a difference between men hereafter, if there were not a considerable difference here. He that knows the Law and the fact, may know before your Assizes what will become of every prisoner, if the proceedings be all just; as in our case they will certainly be. Christ will Judge according to his Laws: Know therefore whom the Law condemneth or justifieth, and you may know whom Christ will condemn or justify. And seeing all this is so, doth it not concern us all to make a speedy tryal of our selves in preparation to this final tryal? I shall for your own sakes therefore take the boldness, as the Officer of Christ, to summon you to appear before your selves, and keep an Assize this day in your own souls, and answer at the Barr of Conscience to what shall be charged upon you. Fear not the tryal; for it is not conclusive, final, nor a peremptory irreversible sentence that must now pass: Yet slight it not; for it is a necessary preparative to that which is final and irreversible. Consequentially it may prove a justifying Accusation, an Absolving Condemnation, and if you proceed to Execution, a saving quickning death, which I am now perswading you to undergo. The whole world is divided into two sorts of men: One that Love God above all and live to him, and the other that Love the flesh and world above all and live to them: One that lay up a treasure in earth, and have their heart there: The other that lay up a treasure in heaven, and have their heart there: One that seek first the Kingdom of God and its righteousness; another that seek first the things of this life. One that mind and savour the things of the flesh and of man: the other that mind and savour most the things of the Spirit and of God. One that account all things dung and dross that they may win Christ: another that make light of Christ in comparison of their business, and riches, and pleasures in the world. One that live by sight and sense upon present things: Another that live by faith upon things invisible. One that have their conversation in Heaven, and live as strangers upon earth: Another that mind earthly things, and are strangers to heaven. One that

that have in resolution forsaken all for Christ and the hopes of a treasure in heaven : Another that resolve to keep somewhat here, though they venture and forsake the heavenly reward ; and will go away sorrowful that they cannot have both. One that being born of the flesh is but flesh : The other that being born of the Spirit is Spirit. One that live as without God in the world : The other that live as without the seducing world in God, and in and by the subservient world to God. One that have Ordinances and Means of Grace as if they had none : The other that have houses, lands, wives, as if they had none. One that believe as if they believed not, and love God as if they loved him not, and pray as if they prayed not, as if the fruit of these were but a shadow : The other that weep as if they wept not (for worldly things) and rejoyce as if they rejoyced not. One that have Christ as not possessing him, and use him and his name, as but abusing them : The other that buy as if they possessed not, and use the world as not abusing it. One that draw near to God with their lips, when their hearts are far from him : The other that Corporally converse with the world, when their hearts are far from it. One that serve God who is a Spirit with Carnall service, and not in Spirit and Truth : The other that use the world it self spiritually, and not in a carnall worldly manner : In a word : One sort are children of this world ; and the other are the children of the world to come, and heirs of the heavenly Kingdom. One sort have their Portion in this life : And the other have God for their Portion. One sort have their Good things in this life time, and their Reward here : The other have their Evil things in this life, and live in Hope of the Everlasting Reward.

I suppose you know that all this is from the word of God, and therefore I need not cite the Texts which do contain it ! But lest any doubt, I will lay them all together, that you may peruse them at leisure, *Matth.* 22. 37. & 10. 37. & 6. 19, 20, 21. & 6. 33. *John* 6. 27. *Isa.* 55. 1, 2, 3. *Rom.* 8. 5, 6, 7, 13. *Phil.* 3. 9, 10, 11. *Mat.* 22. 5. *2 Cor.* 4. 18. *Heb.* 11. 1. throughout. *Phil.* 3. 19, 20, 21. *Psalms* 119. 19. *Heb.* 11. 13. *Luke* 14. 33. & 18. 22. *John* 3. 6. *Ephes.* 2. 12. *1 Cor.* 10. 31. *Psalms* 16. 8. *Ezek.* 33. 31, 32. *1 Cor.* 7. 29, 30, 31. *John* 2. 23, 24. *Psalms* 78. 35, 36, 37. *John* 15. 2. & 1. 9, 10, 11. *Mat.* 15. 8. *Psalms* 73. 23, 24, 25. *1 Thes.*

1 Thes. 5. 17, 18. *Phil.* 3. 21. *Matth.* 15. 9. *John* 4. 22, 23. *1 Cor.* 10. 31. *Luke* 10. 8. & 20. 34. *Rom.* 8. 16, 17. *Psalms* 17. 14. & 16. 5. & 73. 26. *Luke* 16. 25. *Mat.* 6. 5. & 5. 12. *Luke* 18. 22. In these Texts is plainly contained all that I have here said to you.

Well then, Beloved Hearers, seeing you that sit here present are all of one of these two sorts, let conscience speak, which is it that you are of? These are the two sorts that shall stand on the right and left hand of Christ in Judgement: They that gave Christ his own with advantage, and lived to him, and studiously devoted their Riches and other Talents to his use, as men that unfeignedly made God their End, these are they that are set on the right hand, and adjudged as Blessed to the Kingdom which they so esteemed. And those that hid their talents, by keeping or expending them to their private use, denying them to Christ, and living to themselves, these are they that are set on the left hand, and adjudged to the everlasting fire, with the Devils whom they served. It is a desperate mistake of self-deceiving men, to think that a state of Holiness consisteth only in external worship, or that a state of wickedness consisteth only in some gross sins. I tell you from the word of God, the difference is greater, and lyeth deeper then so. If you would know whether you are Christians indeed and shall be saved, the first and great question is, What is your End? What take you for your portion? And what is it that hath the prevalent stream of your desires and endeavours? As it is not every step that we set out of the way to heaven, that will prove us ungodly, so is it not any Religiousness whatsoever that standeth in a subserviency to the world, that will prove you godly. Would you know then what you are? And whether you are in the way to Heaven or Hell? And what God will judge of you, if you so continue? Why then deal faithfully with your selves, and answer this question without deceit! What is it that hath your Hearts? your very Hearts? What is it that is the matter of your dearest Love? And what the matter of your chiefest care? What is it that is the very bent and scope of your life? Is it for this world or the world to come? What do you daily labour and live for? Is it for God? or your carnal selves? What interest is it that is predominant in you? Know but that and know all.

AND now I shall apply my self to those of you that are guilty, in whose souls the worldly Interest is predominant, and in whom the world is not Crucified by the Cross of Christ, but rather Christ again Crucified by the world. I have no mind to dishonour you, or exasperate you : but if faithfulness to Christ and you will do both, there's no remedy. I do here prefer an Indictment against you in the Court of your Consciences, and before this Congregation: the Articles I shall distinctly read : And first, I require you, study not a defence: excuse not, extenuate not your crimes : but confess your sin freely, and condemn your selves impartially, and return to God, and forsake them speedily, or you shall do worse : Self-condemnation may be saving and preventive, and the Death of sin thereupon, may be the life of your souls : But if this be neglected, and you hold on awhile till the great Assize, you shall have another kind of charge then this, even such an one as shall appale that face that now can merrily smile at the accusation; and such an one as shall bring down the stoutest of your spirits, and make the hardest heart to feel, and the stubbornest of you all to stoop and tremble. O how easie is it to hear your sin and danger from such a worm as I ? or to hear your state discovered, and your selves condemned by a Minister of Christ in a Pulpit ? but how dreadful will it be to hear all this from the Lord of Glory ? and that when the case is past remedy, which now might have been remedied if you would, and if your obstinate hearts had not resisted.

The General charge that I put in against you, is, That you are Carnall flesh-pleasers, and have loved and lived to the world which you should have Crucified, and have not lived as Devoted unto God, nor hath he been your End, or his Interest predominant in your hearts and lives.

I speak only to the guilty : and for Evidence of the fact, I need none but your Consciences. seeing it is only to your Consciences that I accuse you, which are acquainted, or should be, with the whole. But lest Conscience it self should be bribed and corrupted, I shall, besides all that is before said, produce a little Evidence more.

1. If indeed the world be Crucified to you, what meaneth your eager pursuit after it? Are not your thoughts contriving for it, and your wit and interest all improved for it? Are not those taken for your chief friends, that further your advancement or worldly Ends? and those for your chief enemies that hinder it most? Is it not in your mind in the night when you awake, and in the day when you are alone? Do you not rise earlyer for your worldly business, then for prayer or any holy exercise? Ask your family whether you do not often call them up to work then to pray? and whether you drive them not on harder to your own service then to Gods? and whether you examine them not strictlyer about your business, then about the matters that their salvation doth depend upon? and whether you be not more deeply offended with them for crossing your commodity, then for sinning against God? Ask your neighbours whether you talk not with them many hours of worldly vanities, for one hours serious discourse about the life to come? What a stir do poor men make to be rich, or to live in some content to the flesh, and what a stir do rich men make to be richer, or to keep that they have; and yet have they the face to pretend that they are Crucified to the world?

2. If you are dead to the world, how comes it to pass that it hath so powerful an influence upon your judgements? and that you change your minds as your carnall Interest doth change? and can set your sails to any wind that is like to drive you to the harbour (as you call it, but indeed upon the sands) of your worldly ends. What would you not give in troublesom times to know certainly which will be the prevalent side? that you might resolve what side to take your selves; and perhaps what Religion to be of, or to seem so to be? Among all the Books that are written, if there were but one that taught the art of growing rich, or a Directory for obtaining dignities and honours in the world, how eagerly would you buy it, and how diligently would you read it? more diligently then you read the Bible or any Book of that nature. If preachers did teach you the way of prosperity and advancement, and could tell you how to be all great and honourable in this world, O how early would you come to the Congregation? how attentively would you hear? how retentively would you remember? and how faithfully would

you practise ? Then how beautiful would the feet be of them that bring you the tidings of such good things ? What honourable persons should Ministers be ? and how well worthy of your Tythes and more ? Then you would not swell against their Doctrine or Application ? nor cavil at them instead of understanding them, nor scorn them as men of a useless office, nor take them for your enemies, nor refuse to come to them and ask their advice. Wretched Hypocrites ! It is our office to help them to the Everlasting Kingdom ; and the more diligent we are in this, the more they hate us : if we send for them to Instruct them personally, or catechize them, or help them in the matters of salvation, they scorn to come and ask us, By what Authority we send for them ? But if we could teach them all to be Princes, or Lords, or Gentlemen, yea or but to get a few shillings more than they have, none would draw back ? None of them would ask us, By what Authority do you send for us ? Had we but money enough to feed them all, O what good men we should be ! and how many friends should we have ? and how easily might we persuade them ! If one man had all the money in the Land, and could secure it, and the disposal of it from violence, what might not that man do ? and who is it that would not be on his side, except those few that have Crucified the world ? The multitude would even follow the man that hath money, as an horse will follow him that hath his provender : and yet they will hypocritically pretend to be Crucified to the world. But if indeed they are so, how comes it to pass that Conscience is so often stretcht and wracked to make it own a gainful cause ! and that many that have seemed godly can break over all bounds, of Law and Charity, Friendship and Religion, to attain the dignities or riches which they so desire ? and will tread down the nearest friend, and Christ himself as much as in them lyeth, if he stand in the way of their affected exaltation. Yea soul and all shall be ventured in this game : Rise they must, and rise they will, if they can procure it. Whatever become of Heaven they must have Earth. Seeing it is their God, their End, *per fas aut nefas* it must be had. As the Common-wealths man saith, *Salus populi suprema Lex esto* ; and the Christian saith, *The pleasing of God is the supreme Law* : so the worldlings maxime is, that the *Interest of the flesh is the supreme Law*. And are these men Crucified to the world ?

3. If the world were a Crucified thing in your eyes, you would not so much overvalue the Rich, and vilifie or neglect the Poor as you do. An humble Godly man that walks the streets in a thred-bare coat, may pass by you without the least respect: but if a shining gallant were in the place, how observantly do you behave your selves? If a poor man, though never so wise or pious, have any business with you, how cold is his entertainment? how strange is your deportment towards him? and how slightly do you shake him off? But if they be rich and honourable in the world, you are their servants, and no respect is too much for them, nor no entertainment too good. Wisdom and Piety cloathed in raggs may pass by you unobserved: when a silken sot is bowed to like an Idol. As reverently as you now speak of *Peter*, and *Paul*, and Christ himself, now you hear them magnified, and see not their outward appearances as they did that conversed with them on earth; I make no doubt but if you had lived in those daies, and seen them of so low a presence, and walk up and down in so mean a garb, attended or regarded by few but the poor, you would have set as light by them as others, and looked at them as poor contemptible fellows; if not as the filth and the off-scouring of all things; and if you had not laid hands on them as too sawcy reprovers of you, at least you would have given them one of *Julian's* jeers, or *Hobbs* his scorn. It was this worldly Spirit that caused the Jews to be such obstinate unbelievers, and to persecute Christ and his servants: Men reverence not the face of the poor. And this is it that continueth them in their unbelief to this very day. We have many of their own writings and disputations against Christ published by themselves; and we find this the very sum of all their reasonings, [*Shew us a Messiah that fetcheth us from captivity, that gathereth the whole Nation of the Jews to Judæa, and restoreth them to their antient possessions and dignities, with much more, and makes the Nations stoop to them and serve them, and sets up again the Temple and the Law, and we will believe in him as the true Messiah; but in no other will we believe:*] For though they cannot deny but the prophesied time of the Messiahs coming is past; yet taking it for granted that this only is his true description, they say they must look more at the description then the time: and to salve the Prophecies, they do believe that the Messiah did come about

Christs incarnation, but is somewhere hid with *Henoch* and *Elias*, and will appear when the Jews do mend their lives and are worthy of him. Thus a worldly carnal mind that blindly admireth worldly things, and savoureth not the things of the Spirit, nor discerneth the excellency of the Heavenly riches, doth make them to be open Infidels, and make the Turks adore their Mahomet, and makes the nominall bastard Christian to set so light by the true Riches of the Gospel, and only to honour the name of Christ: for they cannot receive the things of God, because they are Spiritually discerned, *1 Cor. 2. 14.* Were not you worldlings, you would discern more matter for your admiration, reverence and love in the poorest heavenly minded man, then in the greatest Prince on earth that is ungodly. But you have the Faith of Jesus Christ the Lord of Glory with respect of persons. For if there come into your Assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile rayment; you have respect to him that weareth the gay cloathing, and say to him, sit thou here in a good place: and say to the poor, stand thou there; despising the poor, and committing sin by respect of persons, as if you believed not that God had chosen the poor of this world rich in faith, and heirs of the Kingdom, which he hath promised to them that love him, *James. 2. 1.* to the 10.

Obj. But must we not honour the gifts of God? Riches are his gifts.

Ans. Yes, according to their nature and use: Riches are a gift which he giveth even to his enemies, and to those that must perish for ever; and few that have them come to heaven. But Holiness is a gift which he giveth to none but his beloved, and is the beginning of eternal life. Which then should be most honoured?

Obj. But would you draw men to despise Dignities and Authority?

Ans. Authority is one thing, and worldly Riches is another. We reverence Authority more then you do. We look on it as a beam from God, as participating of somewhat that is Divine; I look on a Magistrate as Gods officer, and one that deriveth his Authority from him; and I no more acknowledge any Power which is not efficiently from God as the supream Rector of the universe,

universe, then I acknowledge any naturall Being which is not efficiently from God as the author of nature and the first Being. I look at a Magistrate as ultimately for God, as a man authorized to do his work, and none but what is ultimately his. So that as his office is so humane as to be also participatively Divine, and he is so an humane creature, as to be by participation Divine, so the Reverence and Obedience which I owe to a Magistrate, is by participation Divine : And therefore though I judge not peremptorily that those Antients were in the right that made the fifth Commandment to be the last of the first Table, yet I doubt not but our Moderns are less likely to be in the right, that confine it only to the second Table. And as I think it standeth so between the two as in several respects to belong to each, so I rather think that it more principally belongeth to the first. You see then the difference between a true Christians honouring of Magistrates and yours : You honour them but for your worldly Ends ; and because they are able to do you good or hurt. But we honour them as Gods officers, speaking and acting for him and from him by his Commission, and we obey their Power, as participatively Divine : but as they can do *us* good or hurt we less regard them : And this honour and obedience we owe them, not for their wealth, but their Authority : and if the meanest man have this Authority, he shall be honoured and obeyed by us, as well as the richest.

4. If the world be Crucified to you, How comes it to pass that you are so tenderly *sensible* of every loss or dishonour that doth befall you ? If you are wronged in your estate, what a matter do you make of it ? If a man should deprive you but of a few pounds, you can hardly put it up ; but you must go to Law for it, or you must seek revenge ? Or if you pass it by, you think you have done some great meritorious act. If one slander you, or dishonour you, how sensible are you of it ? How it sticks upon your stomacks, as if you had lost your treasure ? Death is not sensible. If you were Dead to the world, and the world to you, these things would all seem smaller in your eyes ; and you would have more ado to remember them then now you have to forget them. You could not be so sensible of a loss or an injury, if you were not too much alive to the world. And if you be Poor, what an impatient complaining life do you live ? as if you
wanted

wanted your treasure or your God ? and if you grow rich or gain, how glad are you ? Were you Dead to the world, and the world to you, you would be more indifferent to these matters, and Poverty and Riches would not seem so much to differ as now they do : but Godliness with contentment, which is Profitable to all things, would seem to you the Great Gain, 1 Tim. 4. 8. & 6. 6.

Obj. But may not a man go to Law to recover his own, or to right his own Reputation, if he be slandered ?

Answ. Distinguish carefully in all your wrongs, between Gods Interest in them and your own. Your own you must forgive, but Gods you cannot. If he have intrusted you with talents for his service, and any would fraudulently or violently deprive you of them, you must look after them as your Masters stock : If a wound in your name or state disable you from doing God service, you must use all lawful means to heal it, that you may be in a capacity of serving him again : And if your children or others have remotely a right in what you are defrauded of, you may look after their right. And you must not remit the crime, as oft as you remit the injury : For that God hath imposed penalty upon, and the Rule is good, that the Punishment of the notoriously vicious is a Due to the Common-wealth, because of the Necessity of it to its good. In a word therefore, if you could do these things, you might your selves resolve when it is lawful to go to Law, or seek your Right, and when not. 1. If you can well distinguish between Gods Interest and your own. 2. And be sure you forgive all your own injuries. 3. And that you watch your hearts narrowly lest they pretend Gods cause, and intend your own. 4. And be able by the consideration of circumstances to discern in probability, whether Gods Interest will be more promoted by going to Law, or passing it by.

But alas, how rare a course is this ! Of all the suits that are before you at this Assize, I fear there are few that are commenced unfeignedly for the Interest of God ! If the Lord himself should ask both Plaintiff and Defendant, Do you follow this suit for *Me*, or for *your selves* ? What answer think you they must make, if they speak the truth ? But of this anon.

Having

HAVING thus given in my General charge against the carnal worldling, and *some* Evidence of his guilt ; I shall now give you the Quality and Aggravations of your crime, in several Articles, as followeth.

1. You are Guilty of Idolatry, which is high Treason against the God of Heaven. That which hath your highest estimation, and dearest affection, and chiefest service, is your God. But this the world hath ; therefore it is your God. That which hath the most of your Hearts is your God. But it is the world that hath the most of your hearts. You know that the main drift of your life is for the world : And that which hath the main bent of your life, hath your heart. If Reason be no Evidence, you cannot refuse Scripture, Col. 3. 5. [*Mortifie therefore your Members upon earth ;*] and one is [*Covetousness, which is Idolatry,*] Eph. 5. 5. [*For this ye know, that no Whoremonger, nor unclean person, nor covetous man, who is an Idolator, hath any Inheritance in the Kingdom of Christ and of God.*] The case is plain in Scripture, and in the effects. The world hath that Love that God should have, that Care, and Trust, and Service which belongs to God ; and therefore it is your God. I do therefore here on the behalf of God, indite every worldly carnall sinner of you at the Bar of your own conscience, as a Traytor against the Lord that made you, and against the Son of God that did Redeem you ! And what greater sin can man be guilty of (besides the Blaspheming of the Holy Ghost.) He that would have another God, would have the Lord to be un-Godded, and to lose his Sovereign Power and Goodness ! And is such a man fit to live in his sight ? Why wretched Traytor ! If he be not thy God, thou canst not expect to live by him, or be sustained, preserved, and provided for by him : Thou canst not live an hour without him ! and yet wilt thou cast him off ? Wouldst thou pluck up thy own foundation ? and cut off the bough on which thou standest ? Wouldst thou fire the house thou dwellest in ? and sink the Ship that keepeth thy self and all that thou hast from sinking ! Relations are mutual ! If he shall be no God to thee, be it known to thee thou shalt be none of his People ! If he shall be no Father to thee,

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thee, thou shalt be none of his child. And, wretched soul, what wilt thou do without him ! It is he that keeps thy soul in thy body while thou art serving his enemy. Thou wouldst be in Hell within this hour if his Mercy did not keep thee out. And is this thy requital of him ? He hath but one Trinity of enemies, the flesh, the world, and the Devil ; and wilt thou turn to these, and forsake him by whom thou livest ? Why I tell thee, the Lord must be thy God, or thou must have no God indeed. The world is like the Heathens Idols ; that hath eyes but cannot see thy wants ; ears, but cannot hear thy cries ; hands, but cannot help thee in thy distress. All thy Riches, Dignities, and Pleasures, are silly things to make a God of. They may have the room of God in thy heart ; and in that sense be thy God : but indeed they are no more God, then a mawkin is a man ; nor no more able to help and save thee. Wouldst thou then have a God or no God ? If thou wouldst have no God, thou wouldst have no Helper, no Governor, no Preserver, nor no Happiness. And dost thou think that thou art sufficient for thy self ? What ! Canst thou live a day without God ? Canst thou save thy self from danger without him ? Canst thou relieve or shift for thy self at death without him ? Darest thou tell him so to his face ? and stand to it ? But if thou must have a God, what God wouldst thou have ? Wouldst not thou have a God that can preserve, and help, and save thee ? The world cannot do it, man ! I shall tell thee more of this anon, that the world cannot do it. If thou trust to it, it will deceive thee. But if thou say then, *the Lord shall be thy God*] Away then with all thy Idols. God will have no partner, much less a superiour, that is exalted above himself in thy soul. As *Joshua* said to the Israelites, *Josh. 24. 14.* so say I to you, [*Now therefore fear the Lord, and serve him in sincerity and in truth, and put away the world (which hath been your God) and serve ye the Lord : And if it seem evil to you to serve the Lord, choose you this day Whom ye will serve : but as for me and my house we will serve the Lord.*] And if you say as they, [*God forbid that we should forsake the Lord to serve other Gods.*] I answer you, as he, *Away then with the world and all other Idols ; or else, [Ye cannot serve the Lord, for he is an holy and a jealous God, and will not forgive such transgressions and sins ; but if ye forsake the Lord and serve the world, he will turn against you and consume you,]*

Vers.

Verf. 19, 20. God will not stoop to be an underling in your hearts. He should have all, and will at *last* have *all* or none : But in the mean time, he will have the *Best* or none. I do witness here to every soul of you in his name, that if he have not the Sovereignty, and be not nearer and dearer to your hearts, then all the honours, and riches, and pleasures of the world, he is not, he will not be, he cannot be your God. And if he be not thy God, thou wilt be Godless, as thou art ungodly ; thou wilt be without his help, as he was without thy heart.

Well, this is the first Article of my charge against every one of you that hath not Crucified the world, you are Idolators and Traytors against the God of Heaven : And he that would have no God, deserves to be no man, and worse ; and shall either by Repentance with groans that he had never been a worldling and a neglecter of God, or else in Hell with groans shall wish that he had never been a man. As the first Commandment is the fundamental Law, and informeth all the obligations of the particular precepts following ; so Idolatry which is against that Commandment is the fundamental crime, and is the life of all the rest. He that would overthrow the God-head, would overthrow all the world.

2. The next Article of my charge is this. You are guilty of most perfidious Covenant-breaking with God. Did you not in your Baptism, solemnly by your parents, Renounce the world, the flesh and the Devil, and promise to fight against them to the end of your life under the Banner of Christ? And have you performed that vow ? No : you have turned treacherously to the enemy that you renounced, and fought for the world and the flesh, against the Word and the Spirit of Christ. And if you renounce your Baptismal Covenant, you renounce in effect the benefits of that Covenant. And if God deal with you as with Perfidious Covenant-breakers, thank your selves.

3. Moreover you are guilty of debasing your humane nature, and so of wronging God that made it, and is the owner of it. God made you not as bruits, that are capable of no higher things then to eat, and drink, and play, and die, and theres an end of them : But he made you capable of an Everlasting life of Glory with himself. And as he suiteth all his works to their uses and ends, so did he suit the nature of man to his immortal

state. As we were made by God, we were fitted and disposed to everlasting things. And you have turned your hearts to the vanities of this world; and set your mind on them as your happiness, as if you had no greater things to mind. Objects do either ennoble or debase the faculties according as they are. That is the vilest creature which is made for the vilest uses and ends, or imployes himself in such. And that is the most excellent creature which is exercised about the most excellent Objects. God made you for no less then his everlasting praises, before his face, among his Angels; and you have so far debased your own nature, as to root like swine in earth and dung, and to live like bruits, that have not an immortal state to mind. How will you answer this dishonour done to the workmanship of God? That you should blot out his image, and imploy your souls against his Laws, and live as moles and worms in the earth. He put you on earth but as travellers towards Heaven: and you have taken up your home in the way, and forgotten your End and Resting-place.

4. The next part of your Guilt is, that you have perverted the use of all the creatures, and turned the Works and Mercies of God against himself. He gave them all to you, to lead you to himself, and to furnish you for his service. He made this world to be a Glass in which you might see the Maker, and a Book in which you might read his Name and will. And will you overlook him, and forget the end and use of all? What shame and pitty is it that men should live in the world, and not know the use of it! That they should see such a beauteous frame, and not understand its principal signification! That they should daily converse with so many creatures, which all proclaim the name of God, and with one accord declare his praise, and yet that this language should be so little understood? Like an illiterate man in a Library, that seeth many thousand Books, and knows not a word that is in any of them. Or like an ignorant man in an Apothecaries shop, that seeth the drugs, but knoweth not what they are good for, nor how to use any of them, if he had the greatest need. The poorest cottage and smallest pittance of these earthly things might be a greater Blessing to you, if you could understand their use and meaning, then all the world would be to him that understands it not. Your possessions in themselves, if you have not
God

God in them, are but the very corpse or carcase of a blessing ! The Life of them is wanting ! And without the Life, they will but trouble you : For you have the burden without the use. Your horse will carry you, while he hath life and health ; but take away his life once, and you must carry him if you will have him any further. Verily it is no wiser a trick to make a stir in the world, and seek the profits and pleasures of it, without God, or any otherwise then as they are animated by God, then it is to ride a dead horse, where you may spur long enough before you are one mile further on your way. While your friend is living you may delightfully converse with him : but when he is dead you will have little pleasure in his company : the corpse of the most learned man will actively teach you no more then a block. Were it the wife of your bosom who through prudence and beauty were never so lovely to you, when her carcase is left without a soul you will hasten to bury it out of your sight, and would be loath so much as to keep it in your house, much less in your bed and bosom as heretofore. He that knoweth not that God is the Life and Soul of all our Blessings, doth neither know what God is, nor what a Blessing is. They are but the empty casks and shells, and not the Blessings themselves without him. You have the Burden, and not the Benefit : You must carry them, but they can do nothing to the supporting of you. Its the absence of God that denominateth them *Vanity* and *Vexation* : and it is he only that can make them strengthening and consolatory. That must have some life in it, that must be *pabulum vite*, and must sustain our lives. Souls cannot feed upon meer terrene corporeal things, any more then the body upon meer spirituals. As we have both a soul and a body to be sustained, so have we a sustenance suitable to them both ; even the creature animated by God, or God in and by the creature.

How great then is your sin, that destroy your blessings by depriving them of their Life ? and that in a sort destroy the world to your selves, by separating it from its soul ? and so most, haughtily injure God, and rob your selves of the comfort of all, and turn your blessings into burdens, and your helps into hindrances and snares to your souls. Have you lived so long in the School of the world, yea and of the Church too, where you have not only the Library of Nature, but supernatural Revelati-

ons to teach you to understand it, and yet do you not know a word or letter? You do but lose and abuse the creatures of God, if you see him not in them; and if you be not in the use of them led up to himself. *The heavens declare the Glory of God, and the firmament sheweth his handy work: Day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech or language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world,* Psal. 19. 1, 2, 3. and yet poor carnal wretches will not understand them. *All the works of God do praise him; for he is righteous in all his waies, and holy in all his works,* Psal. 145. 10, 17. and yet the wicked will not understand. O how many talents must the ungodly be accountable for, as having neglected them, and perverted them from the prescribed use! Every creature that you see is a Teacher of Divine things to you; and you shall answer for your not learning by them. Every creature is an Herald sent from heaven to proclaim the will of your Maker, and your Duty: and you gaze upon the Messenger, and note his garb, and hear his voice, and never understand or regard his Message. I would you did but consider what you lose by this your folly! and what life and sweetness there is in creatures, which the heavenly believer draweth forth, and you have no taste of? And till the Spirit of Sanctification have fitted you to such a work, you are never like effectually to taste it. For it is not every flie that can suck honey from the sweetest flower, though the Bee can do it from that which we call a stinking weed. An ignorant Countryman hath a Meadow that aboundeth with variety of herbs; he can make no other use of them then to feed his cattle with them: Or if he walk into his garden, he can only smell the sweetness of a flower: but a skilful Physitian that knows their use, can thence fetch a medicine that may be a means to save his life. But the Believing soul can yet go further, and there find that which may further his salvation. If you have a Lease of your Lands, or a pardon for your life, that's written in an excellent character: There's a great deal of difference between another mans delight in viewing the character, and yours in considering of the security you have by it for estate or life. But the difference is much greater in our present case, between those that have only the superficial sweetness and beauty of the creature, to the pleasing of the flesh, and those

those that have God in it, to the spiritual refreshing of their souls. Believe it Sirs, it is not a small sin to pervert the whole creature (thats within our reach) to a use so contrary to that which it was appointed to, as foolish worldlings do : not only to lose that use and benefit of the creatures which we might have, but to turn all into poison and death to our selves ! Not only to rob God of that Love, and Honour, and Service which they should procure him but also to turn all this upon themselves. I tell you this will prove no venial sin.

5. And your Guilt herein is further aggravated, in that you do hereby as much as in you lyeth frustrate the works of Creation and Redemption. For *God made all things for himself*, and you use nothing for him. The Redeemer hath reprieved and restored the creature, for its primitive use, that God might yet have the Glory of his works : and yet you will not give it him ; but when you pretend to know God, you Glorifie him not as God, but become vain in your imagination, your foolish hearts being darkned, as *Paul* tells them, *Rom. 1. 21*. And what doth that man deserve that would, as to the use, destroy all the world, and frustrate all Gods works both of Creation and Redemption ?

6. Herein also you are guilty of *Enmity* against God. For this is the greatest wrong that an enemy can do him, to rob him of the glory of his Goodness and Power, and to prefer his creatures, as if they were more amiable then himself. You cannot dethrone him from his glory ; but you may possibly deny him the preheminance in your hearts. You may deny him the Kingdom within you ; but you cannot dispossess him of his Eternal Power or Kingdom without you. The worst enemy that God hath can do him no harm ; but this is no thanks to you : he will not be beholden to you for it. You may as truly shew your Enmity by *wronging*, as by *hurting*. And what greater injury can you offer to the Almighty, then to set up the silly creature in his stead, and give it that Love and Service which is his due ?

7. Moreover you are guilty of wilfull self-murder : you choak your selves with that which should be your food : you turn your daily blessings to your bane ; by dropping your Poyson into the cup of Mercies, which bountiful providence putteth into your hands.

hands. There is not a surer way in the world to undo you, then by Turning to the creature, and forsaking God. You cry for more of the world, and you are unsatisfied till you have it; and when you have it, you do but destroy your souls with it, by giving it your hearts, which must be given only unto God. What a stir do men make for temptation and destruction? What cost and pains are men at to purchase them an Idol, and to make provision for the flesh, to satisfy its desires, when they confess it to be the greatest enemy of their souls? Like a man that would give all that he hath for a coal of fire to put into the thatch; even such is your desires after the world, and the use you make of it.

8. What abundance of precious time and labour do you lose, which might and should be better spent? Doth not this world take up the most of your care, and strength, and time? You are about it early and late! It is first and last, and almost alwaies in your thoughts. It findeth you so much to do, that you have scarce any time so much as to mind the God that made you, or to seek to escape the everlasting misery, which is near at hand. It hath taken up so much of your hearts, that when God should have them in any holy duty, or service for his Church, you are heartless. When you shall see your accounts cast up to your hands (as shortly you shall see it, though you will not now be perswaded to do it your selves) and when you shall there see, how many thoughts the world had in comparison of God; and how many hours were laid out upon the world, when Gods service was cast by for want of time; and how near the creature was to your heart, while God as a stranger stood at the door: And, in a word, how the world was your daily business, while the matters of God slept in but now and then upon the by; you will then confess that you laboured in vain, and that your life and labour should have been better employed. Hath God given you but a short uncertain life, and laid your everlasting life upon it; and will you cast all away upon these transitory delights? How short a time have you for so great a work; and shall the world have all? Oh that you did but know to how much greater advantage you might have spent this time and labour in seeking God and an endless Glory! One thing is needful: make sure of that: and waste not the rest of your daies in vanity!

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What wise man would spend so precious a thing as Time is, upon that which he knows will leave him in Repentings that ever it was so spent ? The world doth rob poor sinners of their time : but when they see it is gone, and they would fain have a little of that time again to make preparation for their everlasting state, it is not all the world then that can bring them back one hour of it again. Certainly such a loss of time and labour is no small aggravation of a worldlings sin.

9. You are also guilty of the high contempt of the Kingdom of Glory, while you prefer these transitory things before it. Your hearts and lives speak that which you are ashamed to speak with your tongues. You are ashamed to say that Earth is better for you then Heaven, or that your sin is better for you then the favour of God : but your lives speak it out. If you think not your present condition better for you then heaven, why do you choose and prefer it ? and why do you more carefully and laboriously seek the things of earth, then the Heavenly Glory ? If your child would sell his inheritance for a cup of Ale, you would think he set light by it : And if he would part with father and mother for the company of a beggar or a thief, you would say he had no great love to you. And if you will venture your part in heaven for the pleasures of sin, and will part with God for the matters of this world, would you have him think that you set much by his Kingdom or his love ? O the unreasonableness of sin ! the madness of worldly fleshly men ! Is it indeed more desirable to prosper in their shops, their fields, and their pleasures for a few daies or years, then everlastingly to live in the presence of the Lord ? Shall Christ purchase a Kingdom at the price of his blood, and offer it us freely, and shall we prefer the life of a bruit before it ? Shall God offer to advance so mean a creature to an heavenly station among his Angels ; and shall we choose rather to wallow in the dung of our Transgressions ? Take heed, lest as you are guilty of *Esaú's* folly, you also meet with *Esaú's* misery ! and the time should come, that you shall find no place for Repentance, that is, for Recovery by Repentance, though you seek it with tears. Contempt of kindness, is a provoking thing : For it is the height of ingratitude. And especially when it is the greatest kindness that is contemned. As it will be the everlasting imployment of the Saints, to enjoy that
Q felicity,

felicity, and to admire and praise that infinite Love which caused them to enjoy it : So will it be the everlasting misery of the damned, to be deprived of that felicity, and to think of their folly in the unthankful contempt of it ; and of the excellency of that Kingdom which thus they did condemn. God sets before you Earth and Heaven : If you choose earth, expect no more : And hereafter, Remember, that you had your choice.

10. To make short of the rest of the aggravation of your sin, and sum it up in a word ; Your Love of the world is the sum of all iniquity. It virtually or actually containeth in it the breach of every command in the Decalogue. The first Commandment which is the foundation of the Law, and especially of the first Table, is broken by it, while you make it your Idol, and give it the Esteem, and Love, and Service that is due to God. The second, third and fourth Commandments it disposeth you to break. While your hearts and ends are carnal and worldly, the manner of your service will be so, and you will suit your Religion to the will of men, and your carnal Interest, and not to the will and word of God. The name and holy nature of God, is habitually contemned by you, while you more set by your worldly matters than by him : His holy daies you ordinarily violate, and his Ordinances you do hypocritically abuse, while your hearts are upon your covetousness or sensual delights ; and are far from him while you draw near him with your lips. Worldliness will make you even break the bonds of natural obligations, and be unthankful to your own Parents, disobedient to your superiours, unfaithful to your equals, and unmerciful to your inferiours. There is no trusting a worldling, he will sell his friend for money. He careth not to wrong you in your life, your chastity, estate and name, for his lustful, ambitious, and covetous desires. For he directly breaketh the tenth Commandment, which is the sum of the second Table, requiring us to regard the welfare of our neighbour, and not to maintain a private selfish interest against it. So true is that of *Paul*, 1 Tim. 6. 10. *The love of money is the root of all evil.* As adhering to God, is the sum of all Duty, and Spiritual Goodness ; so adhering to the creature, instead of God, is the sum of all wickedness and disobedience.

And seeing all this is so, I require you here in the name of
God,

God, to cast out this wickedness, and cherish it no longer : Bring forth that Traytor that hath dethroned God in your hearts and exalted it self, and let it die the death. It subverteth Common-wealths, and all societies ; it causeth perjury, perfidiousness and sedition ; it raiseth wars, and sets the world together by the ears : it overturneth all right order, and strikes at the heart of Morality it self, and would make every man a Wolf or Tyger to his brother : It is a murderer of your own souls ; and the cause of cruelty both to the souls and bodies of others : It is a lyar that promiseth what it cannot perform : It is a cheater that would deceive you of your everlasting happiness ; and tice you into Hell, by pretences of furthering your profits and contents : It causeth parents to neglect the souls of their children, and children to wish the death of their parents, or be weary of them, or disregard them : and causeth Law-suits and contentions between brother and brother, and neighbour and neighbour ; and fills the heart with rancor and malice ; and turneth families and Kingdoms into confusion : It maketh people hate their Teachers ; and too many Ministers to neglect their flocks : It adulterously seeketh to vitiate the spouse of Christ, and take up the heart which was reserved for himself : It robbeth him of his honour, of our affections and obedience ; and Sacrilegiously defaceth the Temple of the Holy Ghost : It will not allow God one free thought, nor full affection of your heart, nor one hour entirely improved for his honour.

This is the World ; and thus is it used by sensual men. Judge now whether it deserve not to die the death ; and to be cast out of your souls ! and whether we have not reason to say, *Crucifie it, Crucifie it ?* Ask me no more, *What evil it hath done !* You see it is such an enemy to the God of heaven, that if you cherish it and let it live in your hearts, you are not friends to Christ or your salvation. Away with it then without any more ado ; and use it as the world did use your Lord : and as it nailed him on the Cross, so go to his Cross, for a nail to fasten it, and for strength to Crucifie it, that you may be victors and super-victors through him that loved you, and overcame the world for you. Choose not to be slaves, when you may be free-men and triumphers. Take warning by all that have gone before you : serve not a Master that casteth off all his servants in distress ; and leaveth

them all in fruitless complaints of its unprofitableness ! Think not to speed well where never man sped well before you ; nor to find content, where none have found it. If all the worlds followers complain of it at the parting, take warning by them, and foresee the end. Find out one man that ever was made happy by the world, (in a true and durable happiness) before you venture your own hopes and happiness in such hands. Put not your selves and all that you have in such a leaking vessel that never yet brought man safe to shore. Will neither the experience of your own lives, nor the experience of all the world before you, delivered in the history of so many thousand years, be a sufficient warning to you to avoid the snare ? What will you take then for a sufficient warning ? Were not reason captivated, one would think that a walk into the Church-yard might satisfie you. The sight of a grave or of a dead body should kill and disgrace the world in your eyes. Do you see where you must lie, and what that flesh which you so regard must be turned to, and what is the most that can be expected from the world ; and in how poor and despicable a case it will then leave you ? and yet will you doat upon it, and neglect and lose the life everlasting for it ? Will you be wilfully seduced by the vain-glory and ostentation of blinded worldlings, when you are certain before-hand that they will not be long of the mind themselves, that now they are ? Name me one man if you can, that rejoyceth in his worldly prosperity now, and speaketh well of it, who rejoyced in it, and spoke well of it two hundred years ago ! Its a child indeed that would have an house builded by every fine flower that he seeth in his way, and forgetteth his home, his friends and his inheritance ! When its two to one but the flower will be withered, before his house be finished, and the pleasure will not answer the trouble and cost. Indeed if the world were a better place, then that which we are going to, I could not then blame any to desire to keep it as long as they can ; And yet if it were so, the certainty of our removal should make us less regard it, and look more to the place where we must evermore remain. Much more when our home doth exceed this world in *worth*, as much as in continuance. Its folly enough to set a mans heart upon the fairest Inn that is in his way ; but to prefer a swine-stye before a Pallace where his Father dwells and his inheritance doth lie, is somewhat worse then meer folly :

folly : and its meet that such be used according to their choice. Its meet indeed that we be patient in our Wilderness, and murmur not at God for the sufferings that it casteth us upon. But to love it better then the promised Land, and to think or speak hardly of our happiness it self, and those that would lead us to it, this is unreasonable. The Israelites were never so foolish as to build Cities in the Wilderness, as desiring to make it their fixed habitations ; but contented themselves with moveable tents. What a curse were it if God should put you off with earth, and give you no other treasure and felicity, but what it can afford. You might well then look on your Inheritance as *Hiram* did on his twenty Cities in *Galilee*, *1 King. 9. 11, 12.* and disliking it, call it the Land of *Cabul*. It is the description of miserable wicked men to have their portion in this life, *Psalms 17. 14.* Suppose you had the most that you can expect in the world ; would you be contented with this as your portion ? What is that you would have, and which you make such a stir for ? Would you have larger possessions, more delightful dwellings, repute with men, the satisfying of your lusts ? &c. Dare you take all this for your portion if you had it ? Dare you quit your hopes of the life to come for such a portion ? You dare not say so, nor do it expressly ; though you do it impliedly and in effect. O do not that which is so horrid that your own hearts dare not own without trembling and astonishment !

I pray you tell me ; do you think that a sufficient Portion which the Devil himself would give you if he could, or is willing you should have ? He is content that you enjoy your lusts and pleasures ; he is willing to let you have the honours and fulness of the world, while you are on earth. He knows that he can this way best deal with your consciences, and please you in his service, and quiet you awhile till he hath you where he would have you. He that told Christ of all the Kingdoms of the world, and the glory of them, would doubtless have given him them, if it had been in his power, to have obtained his desire. Though you think it too dear to part with your wealth or pleasures for heaven, and to be at the labour of an holy life to obtain it ; the Devil would not think it too dear to give you all *England*, nor all the world, if it were in his power, that thereby he might keep you out of Heaven : And he is willing night and day to

go about such kind of work, that may but attain his ends in devouring you. If he were able, he would make you all Kings, so that he could but keep you thereby from the Heavenly Kingdom. Alas, he that tempteth you to set light by heaven, and prefer this world before it, doth better know himself to his sorrow, the worth of that everlasting glory which he would deprive you of, and the vanity of that which he thrusteth into your hands. As our Merchants that trade with the silly Indians, when they have perswaded them to take glass, and pieces of broken Iron, and bräs, and knives, for Gold or Merchandize of great value, they do but laugh at their folly when they have deceived them, and say, *What silly fools be these to make such an exchange!* For the Merchants know the worth of things, which the Indians do not. And so is it between the Deceiver of souls, and the souls that he deceiveth. When he hath got you to exchange the love of God and the Crown of Glory, for a little earthly dung and lust, he knows that he hath made fools of you, and undone you by it for ever.

Do you not think your selves that it is abominable madness in those Witches that make a Covenant with the Devil, and sell their souls to him for ever, on condition they may have their wills for a time? I know you will say it is abominable folly. And yet most of the world do in effect the very same. God hath assured them that they must forsake him or the world, and that they must not love the world if they will have his love; nor look for a portion in this life, if they will have any part in the inheritance of the Saints: He offers them their choice; to take the pleasures of Earth or Heaven: And Satan prevaileth with them to make choice of Earth, though they are told by God himself, that they lose their salvation by it.

And here you may see what advantage Satan gets, by playing his game in the dark, and doing his work by other hands, and keeping out of sight himself, and deceiving men by plausible pretences. Should he but appear himself in his own likeness, and offer poor worldlings to make such a match with them, how much would the most of you tremble at it and abhor it? And yet now he doth the same thing in the dark, you greedily embrace it. If you should but see or hear him, desiring you to put your hands to such a Covenant as this is, [*I do consent to*
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part With the love of God, and all my hopes of salvation, so I may have my pleasures, and wealth, and honour till I die.] Sure, if you be not besides your selves you would not, you durst not put your hands to it. Why then will you now put both hand and heart to it; when he plaies his game underboard, and implicitly by his temptations doth draw you to the same consent? What do the most of the world, but prefer earth before heaven through the course of their lives? They prefer it in their thoughts, and words, and deeds. It hath their sweetest and freest thoughts and words, and their greatest care, and diligence, and delight. And what then do these men do, but sell their salvation for the vanities of the world? Believe it, Sirs, if you understood the Word of God, and understood Satans temptations, and understood your own doings, you would see that you do no less then thus make sale of your precious souls. And it is not your false Hopes that for all this you shall be saved, when you can keep the world no longer, that will undo the bargain. If the Law of the Land do punish Murder and Theft with death, he that ticeth you to commit the crime, doth tice you to cast away your life; and it will not save you to say, [*I had hoped that I might have plaid the thief or murderer, and yet be saved.*]

O Sirs, if you knew but half as well what you sell and cast away, as the Devil doth that tempts you to it, sure you durst never make such a match, nor pass away such an inheritance, for a little earthly smoak and dust.

SECT.

SECT. XVIII.

Use of Exhortation.

MEN, Fathers and Brethren, hearken to the word of Exhortation which I have to deliver to you from the Lord. I know that this world is near you, and the world to come is out of sight. I know the flesh which imprisoneth those souls, is so much inclined to these sensual things, that it will be pleased with nothing else : But yet I am to tell you from the word of the Lord, that this world must be forsaken before it forsake you, and that you must vilifie and set light by it, and your heart and hopes must be turned quite another way and you must live as men of another world ; or you will undo your selves and be lost for ever. If you have thought that you might serve God and Mammon, and Heaven and Earth might both be your End and Portion, and God and the world might both have your hearts, I must acquaint you that you are dangerously mistaken. Unless you have two hearts, One for God, and one for the world : and two souls, One to save, and one to lose. But I doubt when one soul is condemned, you will not find another to be saved. I must plainly tell you, that the case of multitudes, not only of the sordid vulgar, but of persons of Honour and Worshipful Gentlemen, is so palpably miserable in the eyes of impartial discerning men, that we are obliged to lament it. We hear you speak as contemptibly of the world in an affected discourse, as any others : but we see you follow it, with unwearied eagerness : You dote upon it : You contrive and project how you may enjoy it ; You think you have got some great matter when you have obtained it : A filthy stir you make in the world, some of you, to the disquiet of all about you, that you may be richer or greater then you are. It takes up your heart, your time, your strength ; and visibly it is the very work you live for, and the great game that you play, and the main trade that you drive on ; and all your Religious affairs come in but on the by, and God is put off with the leavings of the world : And if you are low in the world ; or miss of your desires, and suffer in the flesh ; you whine, and repine, as if you had lost your God and your Treasure. If you will deceive

deceive your selves by denying this, that bettereth not your case : Neither God, nor any wise man, that seeth your worldly lives , and how much you set by worldly things , and how little Good you do with your wealth, and how much the flesh and your posterity have as devoted unto them, and how little God hath devoted unto him ; I say, no wise man that seeth this will believe that you are mortified heavenly men. I do here proclaim to you this day from the Word of the Lord, that *this your way is your folly.* Psalm 49. 13. Luke 12. 20. and that you are at present in a damnable condition, that you are the *enemies of God, whoever of you are friends to the World,* and that if *you love the World, the love of the Father is not in you,* 1 John 2. 15. and that you must in Affection and Resolution forsake all that you have in the world, and look for a Portion in the world to come , or you are not Christians indeed, nor can be saved, Luke 14. 33. It would grieve the heart of a Believing man, to see how desperately many civil ingenuous Gentlemen and others delude and destroy themselves insensibly. You will I hope all cry shame upon a common swearer, drunkard or whoremonger : you will hang a Thief, a Murderer, or a Traytor. But you seem not sensible of the misery of your own Condition, that are perhaps in a more dangerous case then these. I beseech you consider ! Is not that the most sinful and dangerous state, where God hath least of the heart, and the creature hath most ? What know you , if you know not this ? Why it is apparent, that there is less Love to the world in many an one of the forementioned wretches , then in many Civil Gentlemen, that live in good reputation in their Countrey , and little suspect so much mischief by themselves. That is the most wicked man, that hath in his heart the strongest Interest which is opposite unto God : and all that is not subordinate is opposite. Sin hath not so deep and strong an Interest in some Murtherers , that kill a man in a passion, in some swearers that get nothing by it, but swear in a passion, or in some thieves, that steal in necessity, as it hath in many that seem sober and Religious. I say again, the greater creature Interest, the more sinful is the estate. Alas, Sirs, the abstaining from some of these crimes, and living like Civil Religious men, if the world be not Crucified to you and you to it, doth but hide your sin and misery, and hinder your shame and repentance, but not prevent your damnation. Nay

the very Interest of the flesh it self may make you forbear disgracefull sins ; and so that may be finally your greater vice , which you so much glory in , and which is materially your duty. All the priviledge of your condition is , that you shall serve the Devil in more Golden fetters , then the poorer and contemned sort of sinners ; and that you may be the children of wrath with less suspicion ; and that you may go to Hell in more credit then the rest ; and by your self-deceit, you may keep off the knowledge of your misery, and the disquiet of soul that would follow thereupon ; till death make you wiser when it is too late. And is this a benefit to rejoyce in ? Indeed you have your Good things in this life ; you may be cloathed in the best, and fare deliciously, and when you are in Hell Torments , where you would be glad of a drop of water, your kindred on earth may nevertheless honour your name, and little suspect or believe your misery. And this is the Priviledge that you have above more disgraced offenders : You leave a better esteem of you on earth , when your souls are in Hell ! But, alas, if a Pope should *Saint* you, and his followers pray to you and worship you , as its possible they may do, this will not ease your torments. I confess I am sensible that this kind of discourse is not very like to please you ; but it is not my errand to Please, but to Profit. For my part, I bear you as much respect, as you are Magistrates, or otherwise qualified for the common good, as others do : But I must deal plainly with you, in hope of your recovery, or at least of the discharge of my own soul. I confess to you, I look upon a worldly Prince, or Judge, or Justice, or Gentleman, or Freeholder, yea or Minister, as men as wicked before God, and in as damnable and dangerous a case to their own souls, as the thieves that you burn in the hand and hang. I am far from extenuating *their* sin or misery ; but I am shewing you your own. Your sin may be as deep rooted , and the interest of the world may be more predominant in you, then in them. Your lands, and houses, and hopeful posterity , and the other provisions that you have made for your flesh , may have more of your hearts , then the world hath of the heart of a poor prisoner that never had so much to Idolize. Believe it Gentlemen, Christ was not in jest , when he so often and earnestly warneth men of your quality of their everlasting peril : Even more then ever he did Adulterers

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or Thieves. Its not for nothing that he tells us how [the cares of the world, and the deceitfulness of riches choak the word, that it becometh unfruitful, Luke 8. 14. Mat. 16. 22. The Pharisees that were covetous derided Christ, when others did believe, Luke 16. 14. They cannot be true Believers that receive Honour one of another, and seek not the honour that cometh from God only, John 5. 44. that is, who prefer the former. It is not for nothing that Christ assureth you, that it is as hard for a rich man to enter into the Kingdom of God, as for a Camel to go through a needles eye. Which though it be possible, doth plainly shew some extraordinary difficulty, Mat. 19. 23, 24. such use to go away sorrowful, when they hear of forsaking all, because they are rich, Luke 18. 23. Hath not God chosen the poor of this world, rich in faith, to be heirs of the Kingdom, which he hath promised to them that love him? Jam. 2. 5. And the Holy Ghost saith not without cause, that [Not many wise men after the flesh, not many mighty, not many noble are called,] 1 Cor. 1. 26. But God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, and things that are not, to bring to nought things that are, that no flesh should glory in his presence, v. 27, 28, 29. It is the common case of prospering worldlings to play the fool after all Gods warnings, and in their hearts to say, Soul take thy rest; when they know not but that night their souls may be called for, Luke 12. 20. O that you would be pleased but considerately to read those two parables or histories, Luke 12. 16. and Luke 16. 19. which you have so often read or heard inconsiderately. I beseech you think not that we wrong such men, if we rank them with the most notorious sinners. The Apostle reckoneth them with the most hainous sinners that should arise in the last daies, 2 Tim. 3. 2, 4. Covetous, and lovers of their own selves, and lovers of pleasures more than God, and bids us turn away from such. And he reckoneth them among such as the Church must excommunicate, and with whom a Christian may not eat, 1 Cor. 5. 10, 11. And with the notorious wicked men that shall not enter into the Kingdom of God, 1 Cor. 6. 10. Eph. 5. 5. It is a sin not to be once named among the Saints, Eph. 5. 3. In a word, if you are worldly or covetous, you are certainly wicked and abhorred by God, how highly soever you may be esteemed of men. Psalm 10. 3. The

wicked boasteth of his hearts desire, and blesseth the covetous whom the Lord abhorreth.] If yet you think I use you unmannerly in speaking so hardly of you, hear the Holy Ghost a little further, *1am. 5. 1. Go to now ye rich men ; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moihten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped treasure together for the last daies]* And mentioning their oppression, he addeth, *[Ye have lived in pleasure on the earth, and been wanton : Ye have nourished your hearts as in a day of slaughter.]* In a word, If Christ called Peter himself a Satan, when he would have had him favour himself, and avoid suffering, because *he favoured not the things of God, but of men, Mat. 16. 22.* You may see that we call you not so bad as you are.

I Shall now take the freedom to come a little nearer you, and close with you upon the main of my business. Poor worldlings ! I come not hither to beat the air, nor to waste an hour in empty words : but it is *Work* that I come upon. An unpleasing *Work* to flesh and blood ; even to take away your profits, and pleasures, and honours from you ! to take away the world from you, and all that you have therein ! Not out of your Hands, but out of your Hearts ! Not against your wills, (for that is impossible) nor by unresistible force (I would I could do that) but by procuring your own consent, and perswading you to cast them away your selves. I cannot expect the consent of your flesh, and therefore I will not treat with it ; but if yet you have any free use of your reason in matters of this nature, look back upon the Reasons that I have before laid down, and tell me whether you see not sufficient cause to forsake this world, and betake your selves to another course of life, and look another way for your felicity ? This then is the upshot of all that I have been saying to you, and this is the Message that I have to you from God ; to require you presently to renounce this world, and unfeignedly to despise it, and proclaim war against it, and to come over to him that is your rightful Lord, and will be your true and durable

durable Rest. What say you ! Will you be divorced from the world and the flesh this day ! and take up with a naked Christ alone, and the Hopes of an heavenly felicity which he hath promised ? Will you bring forth that Traytor that hath had your hearts and lives so long, and let him die the death ? Shall the world this day be Crucified to you, and you to it ? I am to let you know, that this is the thing that God expecteth, and nothing less will serve the turn, nor will any worldly kind of Religiousness bring you to salvation. This world and flesh are enemies to God, and you have been guilty of High Treason against his Majesty by harbouring them, and serving them so long. And I am moreover to let you know, that God *will* have them down, one time or other : Either by his Grace, or by his Judgement ! Had you rather that Death and Hell should make the separation, then that saving grace should do it ? Will you still hide it as sugar under your tongue ? Will you obstinately cleave to it, when you know its vanity, and the mischief that such contempt of God will bring ? If you do so, God will embitter it to you in the end ! and he will make it gall in your mouthes, and torment to your hearts, and you shall spit it out, and be forced to confess that it is no better then you were told. I do charge you therefore in the name of the Lord, that you renounce this world without delay, and presently and effectually Crucifie it to your selves. You once did it by your parents in Baptism, and you have proved false to that profession : Now do it by your selves, and stand to what you do. If it had not been a part of Christianity, you had not been called to do it then : And therefore you may understand, that it is but to be Christians indeed that I perswade you. A *Christian Worldling*, is as meer a fiction, as a *Christian Infidel*. Enter now into your own hearts with a Reforming zeal. It should be the Temple of the Holy Ghost : down then with every Idol that is there erected : Whip out the buyers and sellers, and overthrow the money Tables, and suffer it not to be made a den of thieves. Down with your *Diana's* : Though the world worship her ; God and his sanctified ones despise her. What the ungodly say of our *Zion*, we say of your *Babel*, Down with it, rase it, even to the foundation : it is a thing to be destroyed : happy is he that dasheth the brats of worldly concupiscence against the stones, *Psal'm* 137. 7, 8, 9. Mortifie your members

that are on earth. Crucifie this your pretended King. Away with the world out of your hearts, it is not fit that it should there live.

Honourable, Worshipfull, and all Well-Beloved; I beseech you hear me not, as if I speak but words of course to you, or read you but a formal Lecture. I mean as I speak, and I profess to the faces of you all, that either the *world* and *flesh* or *you* shall die. Kill it, or it will kill you; and Christ will destroy both it and you. Think not any more of a fleshly earthly minded man, that hath his affections on this world, as a tollerable sinner of the smaller size: I tell you, the Devil may as soon be saved, as a man that liveth and dyeth a sensualist. I mean not only the notorious Misers, or the infamous Drunkards, Gamesters or idle Gallants; but all men, even the most Civil or seemingly Religious, in whose hearts a worldly fleshly interest is predominant. If you are such, your Honours and Riches will not keep you from being fire-brands of hell. Down therefore with the world, and set up God alone in your souls.

I cannot but understand, that I am like to be an unwelcome Messenger to you, that come on such an ungratefull errand. If I came as the Levellers or Quakers, to cry down your pride and worldliness, with such mixtures of distraction as might make you laugh at me as a self-conceited fantastick person, perhaps it would trouble you less to hear me. For you look on them as histrionicall actors. Quakers do but jest with you, or harden you by their vanity: But we are in good sadness, and God himself is in good sadness with you. We must have your worldly Interest out of the very hearts of you; Christ will have your heart blood for it, if he shall not have it.

And here you may see, that it is no wonder if the serious faithfull Ministers of Christ, be men detested by most of the world, even of professed Christians themselves. For alas, what an errand is it that God doth send us on! If I should take the Crown from the Princes head, and tread it in the dirt, what must I expect! If I came to take away your honours, or your estates, your houses, lands, or moneys; What must I expect! Do you not prosecute and hang Thieves for robbing you of some of these! Why though I do less in some respects, it is more that I am sent to do in other respects. Though we take not the Princes Crown from his head, we must take it from his heart. Though we take
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not your money out of your purses, nor your goods out of your houses, nor your houses out of your possessions, we must attempt to take them all out of your hearts. No wonder then if we be hated of all such; For at the heart it is that the world is sweetest to you: there it is nearest and dearest to you: and there is your carnal Interest deepest rooted. To be let blood in the very heart, will be more grievous to you then in the hand. And yet so it must be, that the heart blood of worldly Interest may be let out, in the Crucifying of it, as the world did let out the heart-blood of Christ. What are all your suits at this Assize about! but against one man that robbed you of your money! against another that took your cattle! against another that would deprive you of your estate! and against another that hath wounded your Honour and Reputation! and another that some how provoked you to revenge by contradicting your will. What wonder then if you should all turn your spleen against me, that would take not one of these, but all, and that from you all, and that from your very hearts. The flesh would *be all, and have all*; or else it were not the chiefest Idol: No marvel then if it storm, when we would take all from it.

And yet let me tell you, to abate your indignation, that though we talk of casting down your Temple, we add withall, that it shall be built again in three daies: and the casting of it down, will tend to its greater glory. The world will be more honourable and usefull to you when it is Crucified, and the flesh when it is subjected, then now they be: But of that more anon.

Obj. Oh but, saith the Carnal Heart, Have my honours and dignities cost me so dear; have I been so long in getting my Riches, and shall I now part with all for your speeches? and do you think I am such a fool as to be worded out of them? Soft and fair: I came not by them so easily, nor will I so easily part with them, nor with the content and comfort that my heart hath in them.

Ans^w. Because that worldlings think themselves so wise, and put such a face of confidence on their dotage, I shall yet draw nearer you, and reason the case a little further with you, and to that end I shall propound these following Questions, desiring your serious answer.

Quest.

Quest. 1. **B**Ecau'e you presume to call it folly, to part with all at Christs command, tell me, *Whether is God or you the wiser, and whose judgement is fittest to determine which is the wisest way?* Who are like to be the fools indeed? those that you call so, or that God calleth so? Sure you should easily be resolved of this: For if you be wiser then God, then you are Gods. and God is no longer God. For he that is wisest and best is God. And me thinks, as bad and as mad as you are, you should not be so mad yet as to say, or think that you are Gods, or that you are wiser then God. Well then, hold but there, and then let us consider, Whether God and you be both of a mind, about the matters of the world, *Psalms 49. 13.* When he hath described the life of a prosperous worldling, he saith, [*This their way is their folly: yet do their posterity approve their sayings.*] And in *Luke 12. 20.* we find Christs censure on such an one as you, that said within himself, [*Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry.*] To whom God saith, [*Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?*] And that you may learn to make a due application of this, and not think it is nothing to you, Christ addeth, [*So is he that layeth up treasure for himself, and is not rich towards God.*] Where you may note the exact description of a graceless worldling, such as throughout this discourse we mean: He is one that layeth up treasure for himself, and is not Rich towards God; as all the sanctified are. The difference lyeth in the matter, and end, or use of his riches. The worldling layeth up earthly treasure, the sanctified man layeth up a treasure in heaven with God: The worldling is rich for himself, and all that he parteth with for Gods service or the poor, is but the leavings of the flesh, and that which it can spare, when its own desires are satisfied, (for so much an Epicure may part with to good uses:) But the sanctified doth employ his riches for God, as being Rich to him, and not to his Carnal self.

You see by this time who they be that are the fools in Gods account. And that though *the children of this world are wiser in their*

their Generation then the children of light, Luke 16. 8. yet the wisdom of the world is foolishness with God, and the foolishness of God is wiser then men, 1 Cor. 3. 19. & 1. 20, 25.

And you know that it is Christ that requireth you to forsake all that you have for him ; and dare you say that Christ commandeth you to be fools ? Is not that the wisest way which he requireth ?

Obj. But Christ would not have us cast away that which he giveth us, but only rather to forsake it, then to forsake him ; and that I would do.

Ans. But if you forsake it not first in Affection and Resolution, you will never forsake it actually when he calls you to it ; though you may be confident you should , while you look not to be put to it. In your *hearts* all must be now forsaken, though you may keep some in your *hands* till God require it. 2. And even in prosperity you must devote your wealth to God , and use it more for him then for your selves , if you will prove your selves to be his servants.

Quest. 2. **M**Y second Question to you is this : You that are so loath to part with the world and be Crucified to it, tell me, *What hath it done for you ?* that you should be so fond of it, and that it should seem worthy of such estimation and affection ? Hath it not put you to more care and sorrow then it is worth ? It never gave you solid Peace ! it never made you acceptable to God ! You are not a jot better when you are rich, then when you are poor ; unless grace do that for you that riches cannot ; nay and grace must do it not only *without*, but *against* your riches. All that the world can do for you , is but to satisfy your sensual appetite, and by the superfluity to please a Covetous mind. And is this a matter of so great worth ? A beast may have his sensual delight as well as you ? And if man be better then a beast, do you think he is not capable of a better and higher delight then beasts ? Will you call your selves Men and Christians, and yet take up with the pleasures of a brute, and there place your happiness ? If the drunkard have an hundred barrels of Ale or Wine more then he can drink, this doth not so much as

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please

please his appetite ; but only his fancy : So if you have never so much riches more then your flesh it self hath use for, this only pleaseeth a covetous fancy. All that you enjoy is but so much as may satisfie the lusts of your flesh. And I pray you tell me, Whether you do not your selves believe that a sober, temperate, heavenly Christian doth live as comfortable a life as you ? And, Whether they have not more peace in their minds without your sinful sensual delights, then you have with them ? Indeed it is but the distemper of your minds that makes that so pleasant to you, which another that is well in his wits would be weary of : As the swine takes pleasure to tumble in the mire, which a wise man would not do. Do you not sin against your own experience ! Have you not found, that the world is an unsatisfactory thing, and cannot help you in a day of trouble ? And yet will you stick to it ?

Quest. 3. **M**Y next Question is, *What hath the world done for any other,* that should perswade you to set so much by it as you do ? Did it ever save a soul ? or heal a soul ? or make a man truly happy at the last ? Look back in any credible Records, to the beginning of the world, and down to this day, and tell me where is the man that is made happy by the world ? And Consider what it hath done for them all ? He that had most of it, and made the best of it, for the pleasing of his flesh, had but a short taste of sensual pleasures, which quickly left him worse then he was before ; like cold drink to a man in the fit of an Ague. And will you so far lay by your reason, as to go against the Experience of all the world ? Do they all cry out against it as Vanity, and yet will you take no warning ? Can you think to find that by it that no man ever found before you ? What art have you to extract such comforts from the creature, that never man could do till now ? It is the shame of them that spend so much cost, and time, and labour, in seeking that seed of Gold which they call the Philosophers stone, because never any that sought it could find it, but have all lost their labour. So is it your far greater shame, to run an hazard so much greater for that which never man from the beginning of the world

world could find till now. *Salomon* went as far as any, in the pleasing of his flesh with the fulness of the world, and in the Conclusion he passeth this sentence on it, that *All is vanity and vexation of spirit.*

Quest. 4. **M**Y next Question to you is this : *What is it that you do seriously expect from the world for the time to come,* that should perswade you to stick so close to it as you do ? Some great matter sure you think it will do for you ? or else you would never so esteem it. I pray you tell me what it is ? Do you think verily, that it will make you truly happy ? Do you expect that it should bring you to heaven ? I suppose you do not. What then will it do for you ? It will neither prevent a sickness, nor remove it : It cannot take away a tooth-ake, nor a fit of the gout or stone : It will not save you from the jaws of death, nor keep your bodies from rotting in the grave, nor bribe the worms or corruption from devouring them. When your Physician tells you that your disease is uncurable, and you see that there is no way but one with you, and you must be gone, there's no remedy, if then you cry for help to the world, it cannot help you : Friends cannot save you, Riches and Honours, Houses and Lands cannot preserve you : Death will obey his will that sendeth it, and you must away. O who would love that, and love it at so dear a rate, which cannot help you in the time of your necessity ? Who would serve such a Master, such an Idol God, as cannot relieve you in the day of your distress ! When conscience is awakened, and begins to stir, and gripe you, and the wrath of God doth look you in the face, will your honours ease you ? Will your friends deliver you, and give you a solid lasting Peace ? You know they will not : You cannot with all the wealth in the world procure the pardon of the smallest sin ? You may get the Popes pardon for money, but not Gods. You must go to Judgement, and if you be worldlings, must be damned for ever, for all your wealth. Were you Lords of all the world, it would not save your souls from Hell, no nor procure you a drop of water for to cool your tongues. What is it then that you expect by this world ? Sure you would never so

much love it, and make such a stir for it, if you looked for nothing from it? Why it is that your flesh may have some satisfaction in the mean time. And is that all? Yea: that is even all. I shall then proceed to the next Question.

Quest. 5. **H**OW long can you say that you shall keep the Riches and Honours which you possess? Can you say that they shall be yours this time twelve-moneth? or to morrow? I know you cannot. You know not when you arise in the morning, whether ever you shall lie down again alive. Nor when you lie down at night, whether you shall rise alive. And is a state of such uncertain tenure so valuable? You glory in your Honours, and pleasures, and possessions, and for ought you know within this week, or hour, they may be none of yours? However, you are certain to be deprived of them ere long! Its a dull understanding indeed, that cannot foresee the day, when he must be stript of all, and take his final farewell of the world! You know as sure as you shall live that you must die, and your corpse be laid in the common dust: And whose then shall all your pleasure be? When God calls you away, there's no resisting! Or if he call for any of your earthly comforts, there's no withholding. Then keep them if you can. The bones and dust of your fore-fathers will not say, This house and land is mine! Nor do they retain any impress of their former earthly pleasures and felicity! *Alexander* could not know his Father *Philip's* bones by the sight of them, nor find any print of the Crown upon his skull. If you open the Grave and Coffin of your Grandfathers, you shall find there no great signs of Riches or of Honour, or any delights. And should you not look on that which *will be*, even as if it *were already*? I cannot but take that which certainly *will be*, in a manner as if it were *in being*; and that which certainly *will not be*, as if it *were not*: For interposing time is such a *Nothing*, as makes the difference next to *None*. What if you might be the Emperour of the world to day, and must be as you are again to morrow, were it desirable, or worthy to be regarded? It disgraceth the greatest felicity on earth, to say, that *it will have an end*: The time is near when it will not be. As it extenuate

tenuateth the labours and sufferings of a Believer, into a kind of *Nothing*, to say that *they will shortly be at an end*. That which *will be Nothing*, is next to *Nothing*.

Quest. 6. **M**Y next Question to you is this : *How do you think you shall value the world, when it is parting from you ? or at the furthest, when you are newly parted from it ?* If a man come to you on your death-bed, when you see that there is no hope of life, and ask your opinion then of the world, will you magnifie it as now you do ? When your spirits are languishing, and your heart fainting, and your body even possest with pain, if then one should ask you, Is the wealth and honours of the world such excellent things as once you deemed them ? Do you now think it folly to renounce and forsake them all for Christ ? What would you then say ? I beseech you tell me, What think you that you shall then say ? Do you think you shall then extoll the world, and count them fools that will be perswaded to forsake it ? Or rather will you not wish your selves, [*O that I had forsaken it, before it did forsake me !*] Will you not cry out, [*Oh vain world ! Deceitfull world !*] And wish you had more regarded the durable Riches ? I think you will.

Quest. 7. **W**Hat is it that dying men do commonly think and say of the world ? If you can observe what all others say of it, you may partly conjecture what mind you shall be of your selves. You have sometimes sure been about dying men ; (If you have not, you were best draw near them hereafter ; for *the house of mourning is better then the house of mirth.*) Do you not hear them all cry out of the world, as a worthless thing ? Do you not see how little good it can then do them ? And will no warning serve you ? Surely the judgement of one of these men (much more of so many) is more to be valued, then of many that are in health and prosperity, that overvalue the world. You are but in the chase, and know not what it is which you do pursue : but they have overtaken it, and find it

but a feather : You are but in the trying of it , but they have tried it already , and have found how little or nothing it can do. You are intangled in the midst of its deceits : but they begin to see it bare-fac't. Your senses are more violent in withdrawing you and perverting your judgements : but so are not theirs, who are languishing unto death. If you come to one of them , that know they must die within a few daies, and tell them that such a Lordship is fallen to them, or such Honour is bestowed on them, or such a friend hath given them great possessions ; how will they regard it ? will they not say [*Alas, what is this to me , that am presently to leave the world , and appear before the eternal Judgel*] If you then come to them , and offer them such baits as were wont to catch the glutton, or drunkard, or fornicator, do you think they will regard them ? Would they not rather cry shame against him that would then entice them to any such thing ? Why then should you so value that now, which all the world will vilifie at the last ?

Quest. 8. **Y**OU that now say, you are not such fools as to be talkt out of your Estates, or Honours, or delights, and that wilfully stick to them against all that we can say, I pray you tell me, *Whether you will stand to this at the Barr of God ?* Will you then own these Resolutions and sayings , or will you not ? Dare you look the Lord Jesus in the face, and tell him , [*I did well to set more by the world then by thee , and the glory which thou didst promise ! I did well to take my pleasure for a time, and to venture my salvation.*] You dare not stand to this at Judgement : I know you dare not : And will you now insist on that which you dare not stand to ? And be of that mind which then you must condemn your selves ? Do you think that this is a reasonable course to be ventured on in so great a matter ?

Quest.

Quest. 9. **M**Y next Question is this, *Do you ever mean to Repent of your fleshly and worldly-mindedness, or not?* If you do not, it seems you are far from a Recovery. Many an one perisheth with bare uneffectuall purposes of Repenting: but those that have not so much as such a purpose, are graceless indeed. But if you do purpose to Repent, I would further ask you, Do you think that is a right mind, or a wise course which must be Repented of? If it be right and wise, what need you to Repent of it? If it be not wise and right, why will you now retain it, yea and wilfully maintain it, against the perswasions of God and man? Doth not this proclaim that you are wilful sinners? and that you know you sin, and yet will do it; even against your own knowledge and conscience? that you know the world to be a deceitfull vanity, and yet for all that you will stick to it as long as you can, with the neglect of God, and the true felicity? And can you expect mercy and salvation, that wilfully and knowingly do set your selves against it, and reject it?

Quest. 10. **M**Y next Question which I desire you to answer is this, *Do you in good sadness take the world for your enemy, or for a hindrance to you in the way to heaven?* If you do not, why did you in your Baptism renounce it, and promise to fight against it? And why have you professed since to stand to that Covenant? And how then can you believe the word of God, which so often telleth you, what a hinderance Riches and Honours are to mens salvation? But if indeed you believe that the world is your enemy and hinderance, why then will you love it, and be impatient if you want it, and take such pleasure in it, and desire to have more of it? Do you love to have your salvation hindered or hazarded? and will you love and long for that which is an enemy to it? I think the way to heaven is hard enough to the best. They need not make it harder then it is, and be at so much labour all their lives to make themselves

selves more enemies, and more work, and to block up the way, while they pretend to walk in it. O the hypocrisie of a carnall heart ! How notoriously do mens lives contradict their tongues ? When they will call the world their enemy, and vow to fight against it to the death, and at the same time will labour for it, and greedily desire it, as if they could never have enough ! That they will make so much of it, as to neglect God himself and their salvation for it, and make it the greatest care and business of their lives to get and keep it, and all the while profess that they take it for their enemy ! This is dissembling beyond all bounds of shame. Remember this when you are impatient of your low estate, or contriving further accommodations to your flesh, or hunting after a full estate. Are these the signs of enmity to the world ? Do you hate your salvation, that you so love the hinderers of it ? Either live as you profess, or profess as you live.

Quest. 11. **Y**ET further I demand, *Whether indeed you do intend to Renounce your Christianity, and all your hopes of heaven, or not ?* If you do, you know whom to blame when you are deprived of it ? And I could wish you would first find out some better way, or something that may be of valuable consideration, to repair your loss. But if you say, you have no such intent ; I further ask, *Why then do you do it ? and do it after so much warning ?* Do you disclaim your Christianity in the open light, and yet say that you intend no such thing ? You cannot do it against your will. And that it is in effect a Renouncing or Denying your Christianity, yea and your salvation, is plain : For your Christianity containeth a Renouncing of the world : and therefore it is part of our Baptismal Covenant. If then you return to the world which you renounced, you forsake your Christianity : Had you rather forsake the world, or Christ ? One of them you must forsake : For he hath told you, that [*Except you forsake all that you have, you cannot be his Disciples*] *Luke 14.* and that you cannot serve God and Mammon ; Had you rather renounce the world, or your salvation ? One of them you must let go : For God hath said, that *the love of the world*

world is enmity against God: and that if any man love the world, the love of the Father is not in him.] If therefore you will still say, You hope you may keep both: What do you less then give God the lye? If you will still adhere to the world, and yet say that you do not renounce your Christianity or Salvation, you may as well say, that though you joyn in Arms with open Rebels, yet do you not forsake your Loyalty to your Prince! Or though you live in Adultery, yet you do not forsake your conjugal fidelity and chastity: and that you do not cast away your life, though you take poyson, when you know it to be such: or though you commit those crimes which must be punished with death. I beseech you consider well, Why you forsake Christ, and why you will destroy your selves, before you do it past remedy?

Quest. 12. MY last Question which I desire your answer to is this: *Do you indeed think that God is not better then the world, and that Heaven is not more desirable then earth, and an endless glory then a transitory shadow?* Or is there any comparison to be made between them? Have you considered what a sad exchange you make? O unthankful souls! Hath not God done more for you then ever the world did? He made you, and so did not the world! He Redeemed you, when none else could do it! He preserveth you, and provideth for you, and all that you have is from his bounty. He can give health to your bodies, peace to your consciences, salvation to your souls, when the world cannot do it. If the world be better then God in prosperity, what makes you call upon God in adversity? When any torment seizeth on your bodies, or death draws near and looks you in the face, then you do not cry, O Riches help us! O Pleasures or Honours have mercy upon us! But O God have mercy upon us and help us. Can none else help you in your distress, and yet will you prefer the creature in your prosperity! Ah poor deluded souls! that follow the world which will cast you off in your greatest need, and neglect him that would be faithful to you for ever! The time is coming when you shall cry out, [*The world hath deceived me! I have laboured for nought!*] but if you had been as true to God as you were to it, he would never
T have

have deceived you. He would have received your departed souls, and made you like Angels, and raised your bodies to glory at the last, and perpetuated that Glory ! Will your Riches, or Pleasures, or Honours do this ? He would have rescued you from the devouring flames which your inordinate love of the world will bring you to. O miserable change ! to change God for the world, it is to change a Crown of Glory for a Crown of thorns : the love of our only friend, for the smiles of deceitful enemies : Life for death ; and Heaven for Hell ? O what thoughts will arise in your hearts, when you are past the deceit ; and under the sad effects of it, and shall review your folly in another world ? It will fill your consciences with everlasting horror, and make you your own accusers and tormentors, to think what you lost, and what you had for it : To think that you sold God and your souls, and everlasting hopes for a thing of nought. More foolishly then *Esaú* sold his birth-right for a mess of pottage. If the Sun, and Moon, and Stars were yours, would you exchange them for a lump of clay ? Well sinners ! if God and Glory seem no more worth to you, then to be slighted for a little fleshly pleasures, you cannot marvel if you have no part in them.

SECT. XIX.

IF Reason and Scripture-Evidence would serve turn, I dare say you would by this time be convinced of the necessity of being Crucified to the world, and the world to you. But sensuality is unreasonable, and no saying will serve with it ; like a child that will not let go his apple for a piece of gold. But yet I shall not cease my Exhortation, till I have tryed you a little further ; and if you will not yield to forsake the world, you shall keep it to your greater cost, as you keep it against the clearer light that would convince you of your duty.

1. *As you love God, or would be thought to love him, love not the world.* For so far as you Love it, you Love not him, 1 *Joh.* 2. 15. As ever you would be found the friends of God, see that you be enemies, and not friends to the world. For the friendship of the world is enmity to him, *Jam.* 4. 4. You are used to boast that
you

you Love God above all ; If you do so, you will not Love the world above him : And then you will not labour and care more for it, then for him : Your love will be seen in the bent of your lives : That which you Love best, you will seek most, and be most careful and diligent to obtain. As they that love money are most careful to get it ; so they that Love heaven will be more careful to make sure of that. As they that love their drink and lust will be much in the Ale-house, and among those that are the baits and fewel of their lust ; So they that Love the fruition of God, will be much in seeking him and enquiring after him, and much among those that are acquainted with such Love, and can further them any way in the accomplishment of their desires. If you Love God then, let it be seen in the Holy Endeavours of your lives, and set your affections on things above, and not on the things that are on earth : For that which you most look after, we must think that you most Love : Can you for shame commit Adultery with the world, and live with it in your bosoms, and yet say that you love God ?

2. *As you Love your present peace and comfort, see that you love not, but Crucifie the World.* It doth but delude you first, and disquiet you afterward : Like wind in your bowels, which can tear and torment you, but cannot nourish you. And if God do love you with a special Love, he will be sure to wean you from the world, though to your sorrow. If you do provoke him to lay wormwood on the breasts, and to hedge up your forbidden way with thorns, when you find the smart and bitterness, you may thank your selves. It is the remnant of our folly, and our back-sliding nature that is still looking back to the world which we have forsaken, that is the cause of those successive afflictions which we undergo. Did you Love the creature less, it would vex you less ; but if you will needs set your minds upon them, and be pleasing your worldly sensual desires, God will turn loose those very creatures upon you, and make them his scourges for the recovery of your wits, & the reducing of your mis-led revolting souls. Are you taken up with the hopes of a more plentiful estate ? and think you are got into a thriving way ? How soon can God blast and break your expectations ? By the death of your cattle, the decay of trading, the false-dealing of those you trust, the breaking and impoverishing of them, by contentions
T 2 neighbours

neighbours vexing you with Law-suits; by corrupted witnesses, or Lawyers that will sell you for a little gain; by ill servants; by unthrifty children; by thieves, or souldiers, or the raging flames; by restraining the dew of heaven, and causing your land to deny its increase, and make you complain that you have laboured in vain. How many waies hath he in a day or an hour to scatter all the heap of wealth that you have been gathering, and to shew you that by sad experience, which you might have known before at easier rates? At the least, if he meddle not with any thing that you have, yet how quickly can he lay his hand upon your selves, and lay you in sickness to groan under your pain and sin together; and then what comfort will you have in the world? when head ake's, and back ake's, and nothing can ease you: When pain and languishing make you weary of day and of night, and weary of every place, and weary of your best diet, your finest cloathes, your merriest companions: Where then is the sweetness and beauty of the world? Then if you look on house, or goods, or lands, how little pleasure find you in any of them? Especially when you know that your departure is at hand, and you must stay here no longer, but presently must away. Oh then what a carkeise will all the glory of the world appear? and how sensibly then will you read, or hear, or think of these things, that now in your prosperity are very little moved by the hearing of them!

Is it your children that you set your hearts upon, in inordinate Love or Care? Why, alas, how quickly can God call them from you by death? and then you will follow them to the Church-yard, and lay them in the grave with so much the sadder heart; by how much the more inordinately you loved them. And perhaps God may leave them to be Graceless and unnatural, and make that child by rebellion or unkindness to be the breaking of your heart, whom you most excessively affected. If it be a wife that you over-love, you know not but they may fall into that peevishness and frowardness, that jealousie or unkindness, that perverseness of tongue or other distempers, that may make your lives a very burden to you! Do you look after the favour of great ones? Perhaps you shall feel their injustice and cruelties; and God will be so merciful to you as to cure you by the means of their frowns, who would else have been infatuated and poysoned.

soned by their favours. Is it popular applause that you so much regard; and doth it tickle you to hear of your own commendations? Take heed lest you provoke God to give you such a bitter corrective for your pride, as may make you as vile in the eyes of men, as you desired to be Honourable. He can quickly give you such a prick in the flesh, or suffer such a Messenger of Satan to buffet you, as shall humble you to your sorrow. Perhaps he may let you fall into some disgraceful sin, which the world may ring of to your reproach: Or if you be never so innocent, the tongues of men may make you guilty. If you be as chaste as any man, it is easie for a slanderous tongue to make you incontinent, and to lay some odious blot upon your name, which shall never be wiped off, till the Judge of all the world shall justify you. If you give to the poor and other charitable uses as far as you are able, it is not hard for slanderous tongues to make you seem uncharitable and covetous. If you be never so temperate, in meat and drink, apparel and recreations, its easie for a slanderer to make you seem a proud, or luxurious scandalous man. The weather-cock is not more unconstant, nor the waves more impetuous, then the giddy raging vulgar are. And will you repose your selves in the thoughts of such? They that applaud you in prosperity, and when you fit their turns, will despise you in adversity, and rage against you, as if you were unworthy to live, when once you cross their opinions and desires. If you are so puffed up that you love the praise of men, perhaps God may make you run the gantlope through town and countrey, and suffer every venomous tongue to speak swords to your heart, and have a lash at your reputation; till you have learned to stand to Gods approbation, and to account it a small thing to be Judged of man.

Yea if it be reputation with *Godly men* that you dote upon, its possible that the tongues even of godly men may become your scourge. Sometimes their ears lie open to the slanders that worser men have raised, and they think it no great sin to report the reproaches which they have heard from others: And sometime through Temptations and the remnant of their corruptions, they are ready to be the principal authors themselves. If you differ from them in any opinion in which they expect reputation themselves, or if you contradict them, or stand in the way of

their sinful designs and ends, or any way diminish their honour with men, you may possibly find that you had but a slippery standing in their esteem. Even godly men in passion may offer you as base indignities as others, and may tread down your desired reputation the more successfully, by how much their credit is stronger then other mens, to carry on their reports. For if one that is esteemed godly do accuse you, the most will think they are obliged to believe it, & to say, [*Such or such a godly person spoke it*] doth seem to many enough to warrant the spreading of the falsest reports to your disgrace.

Or if it be your honour in the eyes of Ministers, and learned men, that you inordinately regard, perhaps you may find from some of them that their learning doth but make them the more skilful in abusing you, and the keener instruments to prick you to the heart, and to cut in pieces that reputation which you over-valued: You shall be reproached more learnedly by them then by others, and slandered a great deal more cunningly, and so with more success. They may perhaps differ from you in some points of judgement; and so may think that they do God service by proclaiming you to be erroneous or hereticall; and their own errors may perswade them that it is their duty to defame you, and accuse you of the guilt which is indeed their own: Like a man that hath a stinking breath, and thinks it is not his own but his companions, and therefore runs out of his company, and tells him he cannot abide his breath.

Its possible also that their Interests and yours may clash, and they may be tempted to tread your reputation in the dirt, as a necessary means for the maintaining of their own: Especially if in a faction, they find you of a party which they are engaged against, whatever you are your selves, you must bear the reproaches of your party; and it will be crime enough to be one of that side which they abhor. And its likely they will not want engines to execute their wrathful zeal. Perhaps they will have some nick-name of reproach for you, and joyn you with this or that Heresie, which they perceive to be odious with those they speak to: and so they will do more by reproachfull names and titles, then they could do by plain argument, or any ingenuous course. At least its likely they will not be wanting in the bitterest censures behind your back: And the hearers will think, be it
never

never so false, that sure there is some truth in it, or else such a learned well-esteemed man, would never have reported it. So that if Satan can get but one tongue or pen of a learned man in credit to slander you, its ten to one but he will get many hundred ears and hearts to drink in the venom, and either to believe it, or entertain uncharitable suspicions of you; and as many tongues to divulge the report (though with pretended compassion and charity) to taint the minds of others with the same infection. It may be those very learned men whom you admire, and whose esteem you are sinfully ambitious of, may be given over to set them against you, with the most malicious shameless calumnies, and lay to your charge the things that never entered into your thoughts, and the things that you never did nor spoke; for a better man then you was so served, *Psal. 35. 11, 12. They laid to my charge the things which I knew not, they rewarded me evil for good, to the spoiling of my soul.*] Thus did false witnesses rise up against him, even such for whom he had humbled his soul, and mourned in their affliction, and behaved himself to them as his brethren and friends: yet, saith he, *Vers. 15, 16. [In my adversity they rejoiced, and gathered themselves together, yea the abjects gathered themselves together against me, and I knew it not, they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth.]*

Obj But is it possible that godly men can be guilty of such sins as these?

Ans. Through the remnant of their corruptions and the power of temptations, even learned godly men may be made the powerful Instruments of Satan, to shatter and destroy your reputation for ever (on earth) and make even Countries and Kingdoms to believe that of you from Generation to Generation, which never entred into your soul; and by their means, if you were persons of so much note, you might be recorded in history to posterity, as guilty of the crimes of which you were most innocent, yea much more innocent then the reporters themselves: So that it will be the work of Christ at the day of Judgement to clear the names of many an innocent one, that hath gone under the repute of an Heretick, a proud malicious man, an Adulterer, a Deceiver, and a meer unconscionable and ungodly person, even from age to age, and that among the godly themselves.

selves, by receiving the slander at first from some one that had the advantage to procure a belief of it : Its like it was a seeming godly man that had been *Dauids own familiar friend, in whom he trusted, and which did eat of his bread* : Yet was he used in this kind by such, *Psal. 41. 6, 7, 9. And Psal. 55. 12, 13, 14. he saith, [It was not an enemy that reproached me ; then I could have borne it ; nei her was it he that hated me, that did magnifie himself against me ; then I would have hid my self from him : but it was thou, a man mine equal, my guide and mine acquaintance ; We took sweet counsel together, and walked to the House of God in company.]*

Obj. But (perhaps you may think) *Ile walk so carefully and innocently that no man shall have any matter of such reproach.*

Ans. 1. There is none of the imperfect Saints on earth that can be free from giving all occasions of reproach. 2. And were you perfectly innocent, it would not free you. Nay your innocency it self may be the occasion of those reports that proclaim you wicked. For it is not that which really is a fault, but that which they think so, that is the matter of such mens accusations. The Apostles of Christ that walked in such eminent holiness and self-denyal, and consumed themselves for the good of others, could not escape the tongues of slanderers, but were accounted as the very scum and off-scouring of all things, and as a by-word, and even a gazing stock to Angels and men. And the blessed Son of God, who was holy, harmless, undefiled and separated from sinners, was yet reputed one of the greatest of sinners, and Crucified as such. And he that could challenge them, [*which of you convinceth me of sin ?*] was commonly defamed of what he was innocent of. If *John* came fasting, they say he hath a Devil. If Christ eat and drink temperately with sinners, that he might take opportunity to feed their souls, they say, [*Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners*] *Mat. 11. 18, 19.* They that saw him eat and drink with sinners, had so fair a pretence to raise their reproach, that they might the easlyer procure belief, though it was perfect innocency it self which they reproached. The best men on earth have ever had experience, that there is no caution that can defend from a slanderous tongue. As *Erasmus* once calumniated, saith, [*Fatalis est morbus calumniandi omnia. Et classis oculis carpunt, quod nec vident,*

Leg. Eras.
Epist. ad
Alphonf.
vaier. de
annuli sui
figillo.

vident, nec intelligunt: Tanta est morbi vis: Atque interim sibi videntur Ecclesiae columna, quum nihil aliud quam traducant suam soliditatem, pari malitia conjunctam, &c. How oft was good Melancthon fain to complain, that there is no defence against a quarrellous slanderous tongue; and the too much sense of it did almost break his heart.

Obj. But at least I can say as the Philosopher; If they will reproach me and speak evil of me, I will so live that no body shall believe them.

Ans. Wherever there be men to make the report, there will lightly be enough to believe it: And if they that know you will not believe it, yet thats but a few to the most of them abroad that hear of you, and know you not.

You may see then by this time, if Reputation with men be the thing you over-value, what a vain uncertain thing it is; and how easily God can make your sorrow arise even from thence where you expected your vain applause.

And you will find by experience if you do not prevent it, that while you over-value this or any earthly thing, you are in the road to these afflictions. It is Gods ordinary dealing with his children, and frequently with others, to punish them by their Idols, and to make them sickest of that which they have most greedily surfeited of. Could you but Crucifie the world, and use it for God, it would have no power thus to vex and crucifie your minds. It is you that sharpen it, and arm it against your selves, and give it all the strength it hath, by your over-valuing & over-loving it. Its like a Spaniell that will love those best that beat him: but if you cocker it, it will fly in your faces.

Obj. But I may fall under all these afflictions whether I love the world or not.

Ans. 1. But your perverse affections do provoke God to multiply such afflictions. Had you not rather bear a smaller measure, and taste of a cup that hath less of the gall? 2. And if you were but Crucified to the world, the same Afflictions would be as nothing to your mind, which now seem so grievous to you, and cast you into such vexations and discontents. If it did as much to your flesh, it could not reach the heart; and if all be sound and well within, its no great matter how it is without. The very same kind of affliction, whether it be poverty, sickness,

flanders or other wrongs, are as nothing to a man that is dead to the world, which seem intolerable to unmortified men. For the heart and soul of the unmortified are the seat and subject of them ; when the mortified Christian hath a Garrison within, and bolts the door, and keeps them from his heart. What great trouble will it be to any man to part with that which he doth not care for ? especially while he keepeth that which hath his heart. Its no great trouble to a worldling to want the love of God or communion with him, nor to be without the life of grace, nor to lie under the burden of the greatest sins, and to be the slave of the Devil : because he is dead in sin, and dead to God, and the things of the Spirit ; and therefore he perceiveth not the excellency of them, but is well content to live without them ; And if spiritual *death* can make men so contented without the great unvaluable treasure, and can make men set light by God and Glory ; What wonder if they that are dead to the world do set as light by such inconsiderable vanities ? And if the dead in sin can bear so easily the greatest misery that man on earth is ordinarily capable of, as the slavery of the Devil, the guilt of sin, the curse of the Law, the danger of damnation, &c. what wonder then if they that are Crucified to the world can bear a little poverty, or sickness, or reproach ? which is to the other, but as the prick of a pin, or the scratch of a thorn, to a deadly poyson, or a stab at the very heart.

3. But yet this is not all. Your inordinate love of any thing in the world, will not only embitter your lives, but it will be the horror of your souls at death and judgement. And therefore as ever you would leave the world in peace, and as ever you would appear before the Lord your Judge with comfort, and as ever you desire that the creatures should not be your Tormentors, take heed that you do not over-love them now, but see that they be Crucified to you. You cannot possibly be sensible now, what a pang of horror it will cast you into at the last, when you shall see the world leaving you, and see what it was that you ventured your souls and their everlasting welfare for. O with what grief and tearing of heart do earthly minded persons part with the world ? When you are dying, that one thing that had your heart, will more torment your hearts to remember it, then all things else will do. Nothing is such a terrour to the thoughts of a dying

a dying covetous man, as his money, and lands, and worldly wealth : Nothing so vexeth the ambitious, as to think on that shadow of honour which he did pursue : Nothing doth so torment the filthy fornicator, as the remembrance of that person with whom he committed the beastly sin. All other persons or things in the world will not then be so bitter to you, as those that stole your hearts from God : but at judgement and in hell the remembrance of them will be a thousand fold more bitter. And who would now prepare such misery for themselves, and glut themselves with that which they can no better digest or bear ? What wise man would not rather be without the drunkards cups, then be fain to spue it up again, and part with it with so much sickness and disgrace. And why should you desire to be drunk with the profits or pleasures of the world, when you know before hand, with how much shame and trouble of conscience you must cast it up again at last ?

4. But yet this is not the worst : but if you will needs live to the world, you must take it for your portion, and look not for any more. And therefore as ever you would not be deprived of your hopes of eternal life, and be put off with the earthly portion of the wicked, see that the world be Crucified to you, and you to the world. How poor a portion is it that worldlings do possess ? Even like *Nebucadnezar*, that had his portion with the beasts, *Dan.* 4. 15. How soon will all their portion be spent, and then they will feed with swine, yea and be denyed these *very husks* : For they are set in slippery places, and are brought to desolation in a moment, *Psal.* 73. 18, 19, 20. O how much better a portion might you have had, if you had not refused or neglected it when you had your choice ? Me thinks in your greatest pleasures and abundance, it should astonish your souls to think, [*This is my portion, I shall have no more.*] When you are past this life, and entring into Eternity, then where is your Portion ! Alas, saith Conscience, I have had it already ! I cannot spend it and have it too] You know what you have now ; but what shall you have hereafter to all eternity ? Your Portion is almost spent already, and what will you do then ? Oh then, to think, that the Eternal glory of the Saints might have been yours, it was offered as freely to you as to them, but you have lost it by preferring the world before it, and that after a thousand convictions of

your folly, O what a cutting thought will this be, *Luke 16. 25.* To remember that you chose your good things in this life, will be a sad Remembrance, when all is gone. *The Lord is the portion of his Saints inheritance, Psalm 16. 5. even their portion for ever, Psalm 73. 26. their portion in the Land of the living, Psal. 142. 5. and this was it that encouraged them to labour, patience and hope, Psalm 119. 52. Lam. 3. 24, 25, 26.* But for the worldling, [*The heaven shall reveal his iniquity, and the earth shall rise up against him, the increase of his house shall depart, and his goods shall flow away in the day of wrath. This is the portion of a wicked man from God, and the heritage appointed to him by God, Job 20. 37, 38, 39.*

If you can be content with such a Portion, make much of the world, and take your fleshly pleasures while you may : But if you hope for the everlasting portion of Believers, away with the world, and Crucifie it without any more ado, and set your hearts on the portion which you hope for.

SECT. XX.

HAVING said as much as is suitable to the other parts of this discourse, to perswade you to be willing to Crucifie the world, I shall next give some Directions to those that are perswaded, and tell you by what means the work may be done. And I beseech you mark them, and resolve to practise them.

Direct.

Direct. 1. **O**bserve and Practise the Direction intimated in the Text. It is *the Cross of Christ that must Crucifie the World to you*. Its thither therefore that you must repair for help. An Infidel may fetch such weapons from reason and experience as shall wound the world, and diminish his esteem of it, and make it less delightful to him : But it is only the Cross of Christ that can furnish us with those weapons that must pierce it to the very heart. Or if the Unbeliever were deprived of all earthly delight, and brought into despair of ever receiving more comfort from the world (as it is with many of them in some extremity, and with all at death) yet he himself is not Crucified to the world : Though his delight in it be gone, yet his love to it is not gone : Though he be out of Hope of ever having content in it, yet his desires after it are the same : If he call it vanity and vexation, as the Believer doth, it is because it denyeth him his desires : Not because he takes it heartily for an Enemy, but for an unkind Lover, that dealeth hardly with him that hath given it his heart. If he look upon it as Dead, and unable to help him, yet doth he behold it as the carcase of a friend, with grief and lamentation. It is his greatest trouble that the world cannot give him that which he would have : And therefore he is trying what it will do for him as long as he hath any hope : As the poor Infants in *Ireland* lay sucking at the breasts of the corpse of their mothers, when the *Irish* Papists had slain them : so will these poor worldlings still hang upon the world, even when they find that it cannot help them ; and when it will scarce afford them a miserable life ; but with much labour and suffering they hardly get a little food and cloathing. So that their affections are still *alive* to the world, even when to their sorrow they look on the world as dead, or almost dead to them.

But the Cross of Christ will teach you to Crucifie the world in another manner. As Christ did *voluntari'y* contemn it, and shew that he set so little by it, that he could be content to be the most despicable Object upon earth, in the eyes of men ; so will he teach you also *voluntarily* to contemn it ; and set up your selves as the Butt, which all the arrows of malice and despight shall be shot at. So that though you have naturally a desire of the pre-

servation of your lives, and from that may say, [*Father, if it be thy Will, let this cup pass from me ;*] Yet shall you have a far greater desire of Pleasing, Enjoying, and Glorifying God, which shall cause you from a comparative Judgement to say, [*Yet not as I will, but as thou wilt.*] Much more shall you be enabled to despise the unnecessary matters of the world, and to mortifie your inordinate and distempered affections. The Cross of Christ will shew you Reason, (though such as the worldly wise call foolishness) even such Reason as none but a Teacher come from God could have revealed, for the leading up your affections from the world; and it will point you to the higher things that do deserve them. This Cross is the truest Ladder, by which you may ascend from earth to heaven: When in this wilderness, and as without the gate, you are lifted up with Christ on the Cross of worldly desertion and reproach, you are then in the highest road to Glory, and if you faint not, shall be lifted up with him into the throne. *For if you suffer with him, ye shall also reign with him, Rom. 8. 17. And to him that overcometh he will grant to sit with him in his throne, even as he also overcame, and is set down with his Father in his throne, Rev. 3. 21.*

And as the Cross of Christ is *Teaching*, so also is it *Strengthening*. As the touch of his garment stayed the poor womans issue of blood, so will a touch of the Cross by faith, even dry up the stream of your inordinate affections that have run out after the world so long. When a worldling mourneth over the Dead world as having lost his chiefeest friend, the Cross of Christ will cause you to rejoyce over it as a conquered enemy, and to insult over the carcase of its vain glory and delights. For its one thing to have an angry God by providence to kill the world to them, and another thing to have a gracious Father by his Spirit to Crucifie us to the world, and the world to us, by the changing of our estimation and affections.

Set therefore a Crucified Christ continually before the eye of your souls. See what he suffered for your adhering to the creature; and what it cost him to loose you from it, and bring up your souls again to God. Can you still dote upon the world, & in-trangle your affections in its painted allurements, when you consider that this is the very sin, that killed your Saviour, and which the blood of his heart was shed to cure? Look up to that Cross, and
see

see the fruits of worldly love. If you see a man that hath surfeited on unwholsom fruits, lie groaning, and gasping, and trembling in pain, and at last must die for it, you will take heed of such a surfeit your selves. It was we that took a surfeit of the creature, and the Lord that saw there was no other remedy to save our lives, did by a Miracle of mercy and wisdom derive upon himself the pain and trouble, and groaned, and sweat, and bled, and dyed for our Recovery. And will you feed and surfeit again upon the creature?

Look up to that Cross of Christ, and see the enmity of the world unto your Head: And will you take it for your friend? See how it used him: and will you expect that it should deal contrarily with you? Did it hang him up among Malefactors: and will it set you on a throne, or dandle you in its lap? Did it pierce his side, and will it heal your wounds? Did it reach him Gall and Vinegar, and will it reach you milk and honey? If it do, yet trust it not: For the milk is but to prepare you for that sleep, in which it may destroy you without resistance; for you must next expect the hammer and the nail, as *Isaiah* used *Sisera*, *Judg.* 4. 19, 21.

There is not so clear a glass in all the world, in which you may see the world in its just complexion and proportion, as the Cross of Christ. There you may see what its worth, and how to be esteemed, by the estimate of one that never was deceived by it, but had a perfect knowledge of its use and value. When you have so long beheld that Cross by faith, as that you can be contented to be hanged between heaven and earth, and become the most forlorn and despicable creature in the eyes of men, and to be stript of all the comforts of life, and life it self for the sake of Christ, and for the Invisible Kingdom which by his Cross was purchased for you; then are you thoroughly Crucified to the world, and the world to you by the Cross of Christ.

Direct.

Direct. 2. **B**E sure that you receive not a false picture of the World into your minds ; or if you have received such an one, see that you blot it out ; and think of the creature truly as it is. The most are deceived and undone by mis-apprehensions. As if a man should dote on an ugly harlot , because of a painted face, or because he seeth a beautiful picture , which is falsely pretended to be hers. The world in it self is vanity and insufficiency : As opposite to God, it is poyson and enmity to us : But most men conceive of it as if it were the very seat of their felicity, and so are enamoured of they know not what. If men did not entertain false apprehensions of God, and his holy waies, as being against them, or hurtful to them, or needless and uncomfortable , they could not be so much against them as they are : And so if they did not entertain false apprehensions of the creature and the waies of sin , they could not be so much for them , nor embrace them with so much delight. For they draw in their fancies some odious picture of the blessed God, and his waies, and therefore they are averse to them : And so they draw in their fancies some false alluring picture of the world, and make it seem to be what it is not ; and therefore they admire it. So that the right way to rectifie your Affections, is first to rectifie your Conceptions : I would not have you think worse of the world then it deserves, but only perswade you to judge of it as it is. Do not dream of a Pallace in the air, and then be enamoured on the matter of your dreams. You think the world is some excellent thing, and will do some great matters for you , and that they are happy men that abound with its riches, and honours, and delights. I beseech you Sirs, return to your wits. I told you before , that those that have tryed the world think otherwise of it : They that have seen the utmost that it can do, do shake the head at it , as the blind unbelievers did at Christ, when they see him hanging on the Cross. Why then should you be of so differing a mind ? Come nearer and consider what it is that you admire ? Is it not the great Deceiver of the Nations ? the bait of the Devil, by which he angles for souls ? If you should fall in love with a post that were drest in the finest cloathes, it were a disgrace to your understandings :

standings : And what course should we take to quiet and rectifie the mind of such a lover ? but even to undress the post, and take off all the bravery, and shew it you naked ; and when you see it is but a post , me thinks you should not be fond on it any more. Do so then by the world which you more foolishly admire. Its cloathed with Riches, and Honours , and Delights : its adorned by the great applause of its followers : there is such running after it, and courting it, that you think, sure all this ado is not for nothing. But take off all these befooling gawdes , and strip it of these ornaments, and then see how you like it. But perhaps you'l say, How should I do that ? Why 1. Consider frequently of how little moment these things are as to you. You have matters of everlasting life or death , salvation or damnation to look after ; and what is riches or vain pleasures to this ? These are not the things that must denominate you happy or unhappy. You do not stand or fall by them. They are but by-matters , that are promised you as an overplus, so far as shall be fit : but your life or death consisteth not in them. Should a man that must be for ever in Heaven or Hell , and hath but a little time to determine which it must be , should such a man spend that little time about riches and pleasure ? Can you have while at the door of Eternity to hunt after the delights of the flesh, and study after the prosperity of this world ? Why do not dying men do so then ? Why do they not bargain, and deceive, and contrive for their lusts and worldly accommodations ? No, they have then no list to them ; then they have other things to think of : And why not now as well as then ? O Remember , how little matter it is, Whether you go poor or rich to the grave ? This is not your concernment : and therefore let it not take you up , unless you will wilfully neglect your selves.

2. And then forget not the *brevity* of your worldly possessions. Remember whenever they are presented to you in their beauty , that all this will be but for a little while. The veryest beggar in the Town, that is not a fool, had rather be as they are, then to have an house full of Gold till to morrow, and then to be stript of it all again. Remember, the pleasures of sin are but for a season : By that time the feast is done, you are as hungry as before : by that time you have done laughing, the matter of your mirth is turned into sorrow, and the jest is cold , and the game is

at an end : The hour is almost come already, wherein you shall say of all your pleasure , It is past and gone. And will you trouble your selves , and ruine your poor souls, for such a fleeting transitory thing ? Will you be at so much cost, and labour to build an house, that before you have finished it, will be spurned down by death in a moment ?

O that you would but still think of the world as it is, and take off the gloss, and wash away the painting which deceiveth you , and look on it naked, as shortly you shall do ; and then it could not have that power to bewitch you , as now it hath, but you would see that your Interest lyeth not in it, and that you have greater matters that call for your regard ; and this is the way to Crucifie you to the world.

Direct. 3. **T**HE Crucifying of the world doth very much depend upon the *Crucifying of the flesh*. For I have told you before , that the flesh is the master Idol, and the world is but its provision, and the Devils bait. And therefore it is the life of carnality that is the life of the world in you. When men have an Appetite that *must needs* be satisfied, and *must* have the meat and drink which it desires, and it is as much to them to deny their appetites, as if it were some great and weighty business ; these beasts are far from Crucifying the world. For they must needs look after provision for these Appetites : He that must have the sweetest morsel, and the pleasants drink, must needs look after provision to maintain it. And he that hath a Proud corrupted mind, that must needs be somebody in the eyes of others, and therefore must needs be cloathed with the best , and placed with the highest, and keep company with the greatest , or the idlest and merriest companions, this man doth think that he must needs have provision to maintain all this. No man doth admire the world, but he that Judgeth by his fleshly Interest, and is a slave to his sensuality. Set Reason in the throne : let Faith illuminate and advance it : subdue your inordinate sensual desires : And then the world will wither of it self. The servants will hide their heads, or comply, if the Master be once conquered. Nay you may then press the world upon a better service. Remember that your sensual Appetite was made in order to the
pre-

preservation of your Natures, and to be ruled by Reason ; if therefore it would become the predominant faculty , and would take up with its own delights as your end, and would rebell against its Guide and Master ; its time then to use it as a rebell should be used, and with *Paul*, to buffet it, and bring it into subjection. And if you can do this, the work is done. Its a childish, if not a brutish thing, and below a man, to be captivated unto sense. Its the content of the higher faculties, that are the pleasures of a man : The pleasing of the throat is common to us with the swine. Its the basest Spirit, that makes the greatest matter of sensual things : and so must be drowned in unprofitable cares, What he shall eat or drink, and wherewith he shall be cloathed. What matter is it to a wise man, Whether his meat be sweet or bitter, or whether his drink be strong or small, or whether his cloaths be fine or homely ; or whether he be honoured, or derided or past by ; save only as these things may have relation to greater things ; and as the body must be kept in a serviceable plight ; and we must value that capacity most, in which we may best do our Masters work. Keep under the flesh, and you will easily overcome the world : Otherwise you strive against the stream. While you have unmortified raging appetites, and corrupted fancies, and sensual minds, you are byassed to the world, and if the rub of a Sermon or sickness may turn you out of your way awhile, the byass will prevail, and you will quickly be on it again. If you dam up the stream of these unmortified affections, they will rage the more ; and if you stop them for a while, by good company or some restraint, yet will they shortly break over all, and be more violent then before. All your striving by waies of meer restraint, are to little purpose, till the flesh it self be subdued. It is but as if you should strive with a greedy dog for his bone, and with an hungry Lyon to bereave him of his prey : be sure they will not easily part with it. Its the case of many deluded people, that have some knowledge of Scripture, enough to convince them, and tip their tongues, and strive to restrain them from their sensual waies, but not enough to mortifie the flesh, and change their souls. O what a combate is there in their lives ! The flesh will have its prey, and pleased it must be : Their conscience tells them, It will cost thee dear ? Their flesh like an hungry dog is ready to seize upon that which it de-

fires : And conscience doth as it were stand over it with a staff, and saith, Meddle with it if thou dare : And sometime the poor sinner is restrained ; and sometime again he ventureth upon the prey, and he that had condemned himself for his sin, doth turn to his former vomit, and once more he must have his whore, or his cups ; and then conscience takes him by the throat and terrifieth him ; and makes him forbear a little while again : And thus the poor sinner is toft up and down ; and Satan leads him captive at his will : And because he findeth a combate within him, he thinks it is the combate between the flesh and the sanctifying Spirit ; when alas, its no more but the combate between the flesh and an inlightened conscience, assisted with the motions of common grace, which because they resist and trample underfoot, their condemnation will be the greater. Would you then have the boiling of your corruptions abated ? Put out the fire that causeth them to boil ; or else you trouble your selves in vain. Mortifie the flesh once, and get it under, and scorn to be a slave to a sensual appetite, but let it be all one to you to displease it as to please it, and leave such trifles as pleasant meats, and drinks, and dwellings, and fine cloathes, to children and fools that have no greater things to mind, and use the flesh as a servant to the soul, supplying it with necessaries, but correcting it if it do but crave superfluities ; Do this and you will easily Crucifie the world. For the world is only for the flesh. For saith *John*, 1 *John* 2. 16. *All that is in the world is the lust of the flesh, the lust of the eyes, and pride of life, which are not of the Father, but of the world. And the world passeth away, and the lust thereof, but he that doth the will of God abideth for ever.*] Remember that he that saith in my text, that he is Crucified to the world, doth say also, *Gal.* 5. 24. that, They that are Christs have Crucified the flesh with the affections and lusts.] This is to kill the world at the Root, (for it is Rooted in the fleshly Interest.) When otherwise you will but lop off the branches, and they will quickly grow again.

Direct.

Direct. 4. **B**E sure to keep your minds intent upon the Greater matters of Everlasting life, and all your Affections employed thereupon. Diversions must be your cure : Especially to so powerful and transcendent an object. Be once acquainted with Heaven by a life of faith ; and it will so powerfully draw you to it self, that you will be ready to forget earth, and take it as a kind of Nothing. Get up to God, and fix the eye of your soul on him ; and his glory will darken all the world, and rescue you from the misleadings of that false fire that did delude you. Come near him daily, and taste how good he is ; and the sweetness of his love will make you marvel at them that think the world so sweet ; and marvel at your selves that you were ever of such a mind. You cannot think that the world will be cast out of your Love, but by the appearance of somewhat better then it self. You must go to Heaven therefore for a Writ of ejection. You must fetch a beauty, a pleasure from above, that shall abase it, and silence it, and shame its competition. O what is earth and all things in it, to him that hath had a believing, lively thought of Heaven ! Nothing below this will serve the turn. You may think long enough of the troubles of the world, and long enough confess its vanity, before you can Crucifie it, if you see not where you may have something that is better. The poorest life will seem better then none ; and a little in hand, will be preferred before uncertain hopes. Till faith have opened Heaven to you, as being the Evidence of the things invisible, and have shewed you that they are not shadows but substances, which the promise revealeth, and Believers do expect ; you will be still holding fast that little that you have ; and you will say in your hearts, as some do with their tongues, [*I know what I have in this world, but I know not what I shall have in another.*] But the knowledge of God will soon make you of another mind. Let in God into the soul, and he will fill it with himself, and leave no room for earth and flesh. Learn what it is to walk with him, and to have a conversation in heaven, and it will cure you of your earthly mindedness, *Phil. 3. 18, 19.* There is no consistence between Earth and Heaven. All men are either Earthly or Heavenly minded. None therefore but the truly Heavenly Believer

bath Crucified the world. But because I have said more of this elsewhere, I now forbear.

Direct. 5. **V***nderstand well the right use and end of all creatures, and make it your business accordingly to improve them.* I have told you before that they are all for God, and glasses wherein we may see his face, and books in which we may read his Name and Will. Look after God in them; and never come to a creature, without either an actuall or at least an habituall Intending of God, as the end thereof. Judge that creature unprofitable wherein you receive not somewhat of God, or do not somewhat for him by it. Take not up with lower thoughts and uses of it. Its one of the commonest and greatest sins, (and I doubt with most professors of Religion) to use the creature for themselves, and to over-look God in his works and in their mercies, and so to prophane them, and turn them into sin. Do you understand what is meant by this, that, *To the pure all things are pure; and that all things are sanctified to us?* All should be Holy to Holy men. To be Holy is to be separated unto God, from common base inferiour uses. If you your selves are separated to God, all creatures will be sanctified to you; they will be the Messengers of God, the revealers of his will, and his Remembrancers to your souls: And you will use them accordingly (in that measure as you are sanctified.) As we call the Temple and Utensils of Gods worship Holy, because they are devoted to God for his special service: So may we call our meat, and drink, and lands, and houses, our corn, and grass, and every plant, and flower Holy (in their places.) When the sanctified soul doth read his Makers name upon them, and admire, and fear, and love him in them, and study how to use them for himself. You will confess that he is a prophaner of Holy things indeed that can read over the Scripture, and never observe the name of God in it, or else regard it but as a common word, and use that Book but as a common Book. Though I do not equal the creatures with the Scriptures, in clearness or fulness of discovering the will of God, yet seeing that it also is one of his Books, (and that more legible and glorious then some inobservant wretches do believe) I would intreate all that fear God to lay this more to heart; and

and to consider for the time to come, Whether it be not Prophaness, even flat Prophaness, to use Gods works as common and unclean, and to over-look him, who is the life, and sense, and glory of them? And whether it be not a sin that we are all too guilty of, to take up with selfish carnal uses, of almost all the works of God, when we should still use them all to higher ends? I fear this great unholiness in our using of the world and all therein, is little bewailed in comparison of what it ought to be. Some Christians are apt enough to hearken to their priviledges and titles of honour given them by the Lord; but they consider not that all these are for God, and therefore oblige us to answerable duty. Study well those highest titles, that are given you in 1 Pet. 2. 5, 9. *You are built up a Spiritual house, an holy Priesthood, to offer up Spiritual sacrifices acceptable to God by Jesus Christ.*] And what's a Spiritual house for, but the habitation of the Lord, and the performance of his service? And surely these holy Priests must fetch their sacrifice from all the creatures that are fit for sacrifice. And Vers. 9. *Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar people, that you should shew forth the Praises of him that hath called you out of darkness into his marvellous light.*] And must not a people so holy, and peculiar, adore and hallow the Lord in his works? Though you be not called to Minister at his Altar, you are called to see him, and sanctifie him in his creatures, and in all that you have to do with. Gods works are part of his name, and therefore see that you take not his name in vain. You are brought nearer him then the rest of the world: and therefore remember that he will be sanctified of all that draw near him. You have learned in point of Receiving to rise with *Peter*, kill and eat; and not to call that common which God hath cleansed: See that you learn it also in point of duty, and in regard of the use of the creatures which you receive; and take them not as common things, for common fleshly uses only, as common men do; but remember that they are cleansed, and that you prophanely devour them, further then God is intended in them.

By this time you may perceive that the Crucifying of the world, is by its truest Exaltation and Improvement, and that it is so far from being your loss, as that it will prove your greatest gain. I would commend it to you all that desire to live a life of holiness,

holiness, that you would make it your daily care and study to sanctifie your very trades and worldly labours, and all the mercies and matters of your lives. For it is not a bare contempt of the world that will serve. If you should sleep out your daies, and never think of the world, or if as Melancholy men you should be weary of your lives, because of the vexatious miseries of the world, all this is little to Christian Mortification. But if you can see and taste the Goodness, and Greatness, and Wisdom of God, in every thing you have or do, this is the using the world aright.

Quest. But how should a man get his soul to that frame to carry on his calling in order to God, and to see him, and intend him in all that we have or do.

Ans. To dispatch it in a word, thus, 1. Be sure that God be habitually your End in the main. For if you take him not for your Portion, and intend him not habitually in the drift of your lives, you cannot rightly intend him in particulars. 2. Make it your every daies prayer to God, before you go about the labours of your calling, that he would give you hearts to seek him in all, and would watch over you, and save you from ensnaring temptations, and remember you of himself, and give in somewhat of himself by his creatures, and sanctifie them all to you. 3. Keep up a godly jealousy of your hearts, lest they should abuse the creature, and seek it and use it more for your carnall selves then for God. If God be jealous, its time for you to be jealous of your selves. Especially when the sin is the most common, and radicall, and destroying sin. 4. Before you go about your callings, bethink your selves how you may Improve them for God. Find out his Interest, and study how to promote it; and how to improve all that he gives you to that end. And renew your particular Intentions of God, in the midst of your work. 5. When you receive or use any creature, consider it both as a mercy and as an obligation unto duty; and as you will not run over the Bible by bare reading, without considering what is the meaning, but will endeavour to take the sense as you go; so do in your callings and about all the creatures. Think with your selves, [*Here is now a lesson in my hands, if I can but learn it. Here is somewhat that may shew me, both God himself and my duty; if I could but skilfully open it, and understand it.*] And so bethink

think your selves, What it is that God would teach you, or command you by that creature : and especially, to what use he requireth you to put it. And remember, that if you should think of God all the day long, and yet not intend him, and refer your labours and your riches to his service, and give them up to his use, this is not sanctifying God in the creature, but hypocritically abusing of him. For it is not all thinking of God that will serve the turn. 6. As you use to take account of your servants, how they do your work, so I would advise you every night, or as often as you can, to take an account of your selves as you are the servants of the God of heaven, and ask your Consciences, [*What have I done this day for God; and how have I observed and sanctified him in his Works?*] So much for the fifth Direction.

Direct. 6. **R**emember alwaies that the World is the enemy of your salvation, and that if you be damned, it is like to be through its enticements; and therefore labour to be alwaies sensible that you go in continual danger of it. And this will make you use it as an enemy, and walk in a constant fear least it should over-reach you. And see also that you endeavour as clearly as you can, to find out wherein its enmity doth consist; and then you will perceive that it is especially in seeming more Lovely then it is, as it is the fewel of concupiscence, and the provision of the flesh. And when you understand this, you will perceive, that your danger lyeth in over-loving it, and that it killeth by its embracements: And this will direct you which way to bend the course of your opposition, and what you must do to be saved from its snares: To call the world an enemy is easie and common: but so far as your very hearts apprehend it as an enemy, so far you are out of danger of it: An easie enemy that is conquered by understanding that it is an enemy! And the way of its conquest is, by enticing men to take it for a friend.

And also remember, how great a part of your Christian life consisteth in keeping up the combate with this enemy, and how certainly and miserably you will perish if you be overcome.

Direct. 7. **T**O be much in the house of mourning, and see the end of all the living, will help us towards the Crucifying of the world. Go among the sick, and hear what they say of the world. Stand by the dying, and see what it will do for them; and think now, whether God or the world be better. Look on the corpses of your deceased friends, and think now, Whether the soul be ever the better for all the riches and pleasures of the world? Take notice of the graves and bones of the dead, and think what a worthless thing is the world, and all the glory and delights that it affords, which will so turn us off, and leave our bodies in such a plight as that. Take notice of the frailties and diseases of your own flesh, that tell you how shortly it must lie down in the dust. And then compare this world and that to come, where your abode will be everlasting. Its a shame for a wise man to live as a stranger to so great a change, and to look so much after a world that he is leaving, and so little after the world that he shall abide in.

Direct. 8. **I**T will much avail to the Crucifying of the world to you, that you *study the improvement of all your Afflictions*. Do not repine at them, and think them a greater evil then they are; but believe that they are a special advantage to your souls, for the mortifying of your inordinate affections to the world: and if you have but the wisdom and hearts to make use of them, they may do you more good then all the prosperity of your lives hath done. If you fall into poverty, or fall under slanders or reproach from men; if your friends prove false to you; if those that you have done good to prove unthankful; if the wickedness and frowardness of men do make you even weary of the world; remember now what an advantage you have for Morification! When you have experience it self to disgrace the creature to you, and your very flesh doth seem to be convinced. Now see that you observe the teachings of this providence, and come off from the world, when you see it is so little worth; and set as light by it as it doth by you: Be- think you now that God doth this to lead you to himself; and
thank.

thankfully accept his call, and close with him as your portion, and be content with him alone, and let them take the world that can get no better. You see that adversity will make even a worldling speak hardly of the world, as men will do of their friends when they fall out with them. How much more should it help the gracious soul to a fuller sense of its vanity and nothingness, and of the necessity and excellency of more certain things. Its a great sin and folly in us, that we strive more to have afflictions removed then sanctified, and so we lose the gain that we might have got. Though affliction alone will do little good, yet grace doth make such use of affliction, that thousands in heaven will have cause to bless God for them, that before they were afflicted, went astray, and were deceived by the flatteries of the world as well as others. Abundance that have been convinced of the vanity of the world, have lingered long before they would forsake it, till affliction hath rowled their sleepy souls, and by a lowder voice hath called them away.

Direct. 9. **B**E very suspicious of a prosperous state, and be more afraid of the world when it smiles, then when it frowns. Some are much perplexed for fear lest they should not stand in adversity, that too little fear being ensnared by prosperity. They are afraid what they should do in a time of tryal and do not consider, that prosperity is the great tryal. Adversity doth but shew that love of the world, which was in mens hearts in time of prosperity. When men forsake Christ for fear of suffering, and because they will not forsake the world, they do but shew the effects of that disease, which they had catcht long before. When the world pleased them they fell so deep in love with it, that now they will venture their souls to keep it. It is prosperity that breeds the disease, though adversity shew it. Love not the world, and you will easily part with it, and so will easily suffer for Christ: And prosperity is liker to rize your Love to it, then adversity. This is a great reason why worldly Prosperity and true Holiness do so seldom go together: and so few of the great ones of the world are saved. O how hard is it to have the world at will, and not to be ensnared by it and over-love it? How hard is it heartily and practically to contemn a prosperous

condition ! How hard to have serious lively thoughts of the great things of eternity, and serious preparations for death and judgement, when we have health, and wealth, and all the accommodations which our flesh doth desire ! Satan knows this well enough : and therefore he is willing that his servants shall have prosperity. He knows that it is not the way to get him servants, to beat them and use them hardly, but to please them by flatteries, and fulfill their lusts, that they may be enticed to imagine his service to be the best. Its the custom of harlots to set out themselves to the best, and to adorn themselves for the tempting of their lovers ; and not to go in an homely dress, which no one will be taken with. No wonder then if Satan the Pandor of the world, do adorn it with the best cloathes, and present it to you in the most enticing garb he can. *If the lips of this harlot did not drop as an honey-comb, and her mouth were not smoother then oyl ; she could not lead such multitudes to her end, which is bitter as wormwood, and sharp as a two-edged sword ; her feet go down to death, her steps take hold of hell ; lest men should ponder the path of life, Prov. 5. 3, 4, 5, 6.* And it is no wonder that God to save his people from this delusion, doth dress the world to them in a courser attire ; and when he seeth them in danger to be enamoured on it as well as others, if he present it to them in the rags of poverty, and in the scabs of its corruption, confusion and deformity, that they may see the difference between it and their home.

Its strange to see how highly prosperity is regarded by the most ! how earnestly they desire it, pray for it, or contrive it ! and how much they are troubled when they fall into adversity ; when yet they know, or say they know that the love of the world is the bane of the soul, and that it killeth men by deceiving them. Can you keep your affections as loose from the world, when you have houses and lands and all things at your will, as you could if it were otherwise ? Remember I beseech you that the poyson of the world is covered by its sweetness, and that it killeth none but those that love it : Be suspitious therefore that there is danger where you find delight : If your estate be such as is pleasing to your flesh, believe it is not likely to be safe to your souls. If therefore your health, your wealth, your honours, be such as your flesh would have them if your houses your accommodations, your friends be suited to your carnal desires, believe it your souls are in no small hazzard ; and therefore look about you,

you as you love your salvation ; and fear the snare. The great enemy of your souls hath not baited his hook with so curious and costly a bait , for nothing. The cautelous fish that is afraid to swallow, yea or to taste, or to come neer till he knows what is under it, doth save his life, when that which boldly ventures , and fearlessly devoureth the bait is destroyed. Its not for nothing that Solomon chargeth the man *that is given to his appetite, to put his knife to his throat at a feast, and not to be desirous of the dainties which are deceitfull, Prov. 23. 1, 2, 3. A prudent man foreseeth the evil* (even when it is covered with the pleasantest bait,) and *so he hideth himself* and escapeth, when the *simple passeth on and is punished, Prov. 22. 3.* It is part of the description of the sensual apostates in *Jude 12.* that in *their feasts, they fed themselves without fear.* And it is as dangerous a thing to cloath your selves without fear, to seek after wealth and honours without fear, to possess your houses and lands without fear ; to see any thing thats carnally pleasing to you , or hear your own prayes without fear ; when other men must needs have things to their will, do you study your duty, and let the will of God be your will ; and if he give you a plentiful estate without seeking it, or give you reputation and the praise of men without your affecting it ; receive them not without fear ; Think with your selves, [What a snare is here now for my soul ? Though it be good in it self, and as it comes from God, yet what an advantage hath the Deceiver here against me ! How easily may such a carnal heart as mine be enticed to the inordinate love of these, and to be more remiss about higher and greater things, and to be forgetful or insensible about the matters of my endless state ! How many men of worldly wisdom, yea how many that seemed Religious , have been thus deceived , and perished before me ? Yea this is the common road to hell ! And is it not time for me then to look about me !] The old Christians were so jealous of the world, and afraid of being mortally poysoned by its delights, that they sold what they had, and gave to the poor , and voluntarily thrust themselves into poverty, as thinking it better to go poor to heaven, then to say in Hell, that once they had riches : I commend not any extream to you , for indeed I have ever thought that its greater self-denyal to devote and use our riches for God, then at once to cast them away or shut our hands of

them ; and that he is a better steward that improveth his Masters stock, then he that rids his hands of it, out of an injurious fear of his Masters austerity. But yet I must say that the other extreame is more common and more dangerous. And they that out of excess of fear, betook themselves to poverty and to wildernesses, were in a far better case then many that seem now to be zealous professors, and yet are looking after the pleasures, and riches, and glory of the world ! I have many a time wondered at some eminent professors, that are as constant and seraphicall in the outside of duty, even to admiration, as almost any I know, and yet as closely and busily grasping at the world, and labouring to be rich, as if they were the wretchedst worldlings on earth. I have oft wondered how they can quiet their consciences, and how they make shift so constantly to delude such knowing souls. The Countrey sees them drowned in earth, and the generality of their godly friends lament them, as meer hypocriticall earth-worms ; and yet because they can carry it on smoothly, and not be noted for any palpable oppression or deceit, they wipe their lips, they bless themselves, and with gracious words would cloak their covetousness, as if men did but uncharitably censure them, because they cannot prove them to be such Deceivers ; When yet the very bent and course of their lives proclaimeth them worldlings to almost all men but themselves ; who by the just, but heavy judgement of God, are given over to that blindness, as not to see that damnable sin in themselves, that the enemies of Religion see with scorn, and their most impartial friends do see with lamentation : but seeing it, are not able to remedy ; for worldliness is the commonest badge of an Hypocrite ; and where there is a false heart at the bottom, and but an hypocriticall faith, and an hypocriticall love to God and the life to come, there will be no effectual resistance of the world ; but all exhortations do come upon so great disadvantage with such souls, that usually they are lost, and leave them as they find them. If any covetous scraping earth-worm, whether he be Gentleman, Tradesman, or Husbandman, do feel his conscience at the reading of this begin to stir, I beseech him (if there be any hope of such hypocrites) to hearken to it in time, and regard a little more the warnings of his friends, and not to be so stiffly confident of his innocency ; nor yet to think himself free from hai-

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Set not then so high a value on a full estate. Let your conversation be without covetousness, and be content with such things as

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ye have ; and trust your selves on the security of his promise, who hath said, *I will never fail thee nor forsake thee, Heb. 13. 5.* It is not for nothing that Christ himself hath given you so many and so terrible warnings to take heed of this sin ? As *Luke 12. 15. Take heed and beware of covetousness : for a mans life consisteth not in the abundance of the things that he possesseth.*] As if he should say, While you think you are securing your well-being, you do not secure your Being it self. When you have done all to provide for the delights of your life, you are never the surer of life it self. Read the following passages in the Text, and let them warn you, or condemn you. If such admonitions as these will not take, from the mouth of him whom you call your Lord, and from whom you profess to expect your Judgement ; What have we then further to say to you, or how should our warnings expect entertainment with you ? Yet I shall do that which is my duty, and leave the success to God. I do therefore again in the name of God, advise and warn you to Take heed of having too pleasant thoughts on a prosperous state. Long not after fulness and plenty in the world. Be not too eager for accomodations to your flesh. A Coffin of two yards long will shortly hold it, and be room enough for it : And will nothing but well built houses, adorned rooms, the neatest cloathing and plentiful possessions serve you now ? How sad a mark is this of a soul that never had a saving taste of the everlasting riches ! Away foolish children, and stand not building houses with sticks and sand ! Home with you, to God, and remember where you must dwell for ever. When you have feathered your nests, and made them as you would have them, you must leave them before you are well settled and warm in them. And if it comfort you to think that you leave them to your children ; remember that you leave them the fruit of your sins, and bequeath to them the snares that undid your souls, that so they may become the heirs of your wickedness, and be deceived and destroyed by the world, as you have been. This is your great care for them ; and this is your kindness to them. I have told you once already from God, that *this your way is your folly, though your posterity be like to approve your sayings*, because you do so much to make them of your mind, *Psalms 49. 13.* For though your inward thoughts be that your houses shall continue, and you hope to leave a

name

name behind you, yet man being in honour abideth not, but is like the beasts that perish : When he dyeth he shall carry nothing away, his glory shall not descend after him : though whiles he lived he blessed his soul, and men praise them that (thus) do well to themselves ; yet shall they go to the generation of their fathers, and shall never see Light. Man that is in honour and understandeth not, is like the beasts that perish, Vers. 11, 12, 17, 18, 19, 20. Though the ungodly prosper in the world and encrease in riches, yet he that goeth believingly into the Sanctuary may see their end : Surely they are set in slippery places, and cast down into destruction : How are they brought to desolation as in a moment, and consumed with terrors, Psalm 73. 12, 17, 18, 19. And in that very day do all his thoughts perish, Psalm 146. 4. Then shall they eat the fruit of their own way, and be filled with their own devices ; for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. 31. 32.

See then that you be not eager for prosperity ; and if God cast it on you, use it with fear. And if ever you feel the creature begin to grow too sweet and delightful to you, then spit it out as the poyson of the soul, and presently take a mortifying antidote before you are past remedy. As you feel the working of poyson by its burning, or griping, or other effects agreeable to its nature, by which it seeketh the extinguishing of life ; so you may feel when the world is poyson to your souls, by its creeping into your affections, and insinuating into your hearts with present delight, or future hopes ; by seeming more Lovely and more Necessary then it is. As soon as ever you feel it thus creep into your hearts, its time to rise up against it with holy fear, and to cast it out, if you love your souls.

And that which I would advise you to at present, when the world hath got too deep into your hearts before you are aware, is this : Do something extraordinary in such a necessity, for its crucifixion and your recovery. Though a careful diet may serve to preserve health while you have it, yet if you have lost it, and sickness be upon you, you must have recourse to Physick for your cure. If honour, or preferment, or house, or land, or friends, or gain, or recreations begin to seem too sweet and dear to you, and your hearts begin to hug them with delight, or make out after them with keen desires ; you must now have re-

course to extraordinary helps : and in particular, try these following. 1. Withdraw your selves to some more frequent and serious meditation of the brevity and vanity of the world , then you have been used to : keep your thoughts longer in mortifying considerations, till the bent of your hearts begin to change. 2. Be often with God in secret and publick prayer, and give up a larger portion of your time to holy things then ordinarily you have done ; that acquaintance with heaven may wean your mind from earth ; and the Love of God may drown your worldly Love. When you have taken any extraordinary cold, you will get nearer the fire then ordinary , and be longer at it , and drive it out by heating things : And when the world hath insinuated into your affections , and chilled and cooled them to God and heaven, its time to draw nearer God then before, and to be longer with him ; and to strive harder in every duty then you did , till spiritual life do work more vigorously and expell that earthly distemper which had possessed you. 3. And at such a season let prayer be furthered by fasting and extraordinary humiliation ; which may help down the flesh which causeth you so much to over-value the world. Even an *Ahab* found some ease by a common humiliation , when he had taken a mortal surfeit of *Naboths* Vineyard and his Blood : Much more may a true Christian find much help , by special humiliation, when he hath surfeited on any creature whatsoever. 4. And I think it would be a very good course at such a time as that , to be at some more cost for God, then you were before. When you feel your love to the world increase , Give somewhat extraordinary then to the poor , or to pious uses, according to your ability. Yea what if it were so far as might a little pinch your selves ! This were a real opposition to the world , and you might turn a very temptation to a gain, and get much good by occasion of a sin : It might do much to dis-hearten and repell the tempter, when he seeth that you over-shoot him in his own bow, and make such use as this of his temptations, as to do the more good, and use your wealth the more for God, and deny your selves more then you did before. If you would but faithfully practise these few directions , you would find it the surest way of recovery, when you begin to be infected with this earthly disease.

Direct.

Direct. 10. **T**HE last Direction that I shall give you for the Crucifying of the world, is this. *Be sure to keep off the means of its livelihood, and keep it still under the mortifying means.* Lay siege to it, and stop up all the passages, by which the worlds provision would come in; and keep it still under the strokes of enmity, and the influence of that which is contrary to it. Some particulars I will but briefly mention.

1. Keep a constant guard upon your senses; for this way the world creeps in to your hearts. It is by gazing on alluring objects, or hearing, or tasting, or the like, that the flames of concupiscence are kindled in the heart. By gazing upon beauty or comeliness of person, the heart of the wanton is infected with lust, and so incited to the damnable practises of uncleanness. The sight of the cup doth set an edge on the desires of the drunkard: and the sight of enticing meats, doth awaken and enrage the appetite of the gluttonous: and by the presence of the bait their disease is set awork, as worms in the body are by some kind of food. *Clemens Alexandr.* saith of these men, that their disease is called *λαιμαργία*, that is, *A madness about the throat*: And *γαστριμαργία*, that is, *A madness in the belly*: And saith of them that are given to fulness or fineness of diet, for the pleasing of their bellies, that *they are ruled by a Belly-Devil*, which saith he, *is the worst and most pernicious of all Devils.* Lay siege then to this belly-Devil, and starve him out. It is by the sight of gawdy fashions, and curious apparel, that the minds of vain effeminate persons are provoked to desire the like. And the sight of pomp and honours doth kindle the fire of ambition; and the sight of buildings, and money, and lands, doth help to provoke the desires of the Covetous. See therefore that you alwaies keep a watch upon your eyes. Let them not run up and down like a master-less dog, nor roul as the eyes of the lascivious, that are hunting after the prey of lust. If you have cause to pray as *David, Psal. 119. 37. Turn away mine eyes from beholding vanity.* You must practise according to your prayers, and endeavour yourselves to turn them away. Have not the best of us as much reason as *Job* to make a Covenant with our eyes? *Job 31. 1.* What

Cl. Alex. Pedag. l. 2. c. 1. The whole Book is worth the reading, by such.

wonder if the Garrison surrender not where the besieged have free passage and continual supplies ? And what wonder if the house be robbed, where the doors stand alwaies open, and all is common to every passenger ? Be sure therefore to keep a constant guard upon your eyes, your appetites and every sense, or else the world will not be Crucified. Let not your eye move but by the conduct of your reason : at least, let it not fix upon any object, till reason give it leave. Taste not a bit of meat, or a cup of drink, till you have advised with right informed Reason, and be able to justify what you do. Take an account of all that entereth at the door of any of your senses : For he that must give an account to the living God, had need to keep account himself.

2. Keep also a constant guard upon your *Thoughts* as well as upon your senses. As the Thoughts will tell you what is in your hearts, so they will let in whatsoever bribeth them to consent. The fancies of men are the garden of the Devil, where he soweth and watereth the plants of impiety : Yea they are a principall room in which he doth inhabite. Its certain that the Devil hath readier access to the fantasie, then to the heart ; and that it is his shop in which he forgeth most vices, and doth a very great part of his work. An unclean spirit possesseth the fantasies of the unclean ; so that their thoughts are running upon lustful objects ; and they are guilty of the filthiest cogitations within, when they seem to be of the chastest behaviour without ; and do frequently commit fornication in the heart, when fear or shame doth restrain the outward practise, and cover their iniquity. The malicious person is possessed by a spirit of maliciousness that dwelleth in his fantasie, and sets him on contrivances of cruelty and revenge, and filleth his mind with thoughts of hatred and disdain. The same spirit reigneth in the fancies of the Proud, and setteth them upon contrivances for the advancing of their names, and causeth them to thirst after the reputation of the world, and filleth them with the troubled malicious thoughts of *Haman*, when they miss of their expectations. The earthly spirit possesseth the fantasies of the covetous, and setteth them on contrivances for the increase of their estates. Do you not feel by sad experience, how many of Satans assaults are made upon your cogitations, and how much of his interest lyeth there, and how

how much of his work is there done ? As ever you would be Crucified to the world then, set a watch upon your thoughts, and keep a daily and hourly account of them, and see that they be alway under the Government of faith and reason. Your thoughts should be kept chaste as the entrance into your hearts, and not be as common harlots entertaining every comer. If you feel your thoughts stepping out upon Lust or Malice, look after them betime, and call them in, and check them sharply, and lay a charge on them hereafter to be more pure. If you find that they are running with *Gebeza* after the prize, and are making out after the provisions for the flesh, recall them and correct them, and bewail this evil before the Lord, and let your watch be stricter for the time to come. Believe it, your hearts will be such as are your thoughts. The flies that lye upon sores, or dung, or carrion, and the worms that are bred in them will be of the nature of that corruption themselves. If you would have your hearts clean, and humble, and heavenly, let your Thoughts be clean, and humble, and heavenly. If you will let your Thoughts run on the objects of Lust, you will be Lustful : And if you will Think on the enticements of Pride, you will be Proud : And if you will let out your thoughts on the Profits of the world, no wonder if it steal away your hearts, saith the Lord to the covetous and unmerciful, Deut. 15. 7. 8. 9. *If there be among you a poor man of one of thy Brethren within any of thy gates, thou shalt not harden thy heart, nor shut thy hand from thy poor Brother, but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand, and thy eye be evil against thy poor Brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved, when thou givest to him : because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the Land : therefore I command thee saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the Land.* Besides the main drift of the Text, mark how we are commanded to beware that a *Thought* of unmercifulness enter not into our hearts. And when Christ doth so vehemently dissuade his

followers from this damning sin, he doth it by setting a Law upon their *Thoughts* : *Why take ye Thought ? &c. Take no thought, &c. Mat. 6. 25, 27, 28, 31, 34. Luke 12. 22, 26. If the unrighteous man forsake not his thoughts, he will not forsake the evil of his way, Isa. 55. 7.* As you love your souls then look to your *Thoughts*, and keep them under the Government of the Lord. Would you be free from a vain and sensual mind ? *How long then shall your vain thoughts lodge within you ? Jer. 4. 14.*

3. And see also that you make not worldly minded men your companions. While they savour nothing but earth and flesh, they will have no savoury discourse of any thing else : And their discourse is like to be infectious to your minds. As a Stews is not the best place to preserve you from uncleanness ; nor an Alehouse the best place to preserve you from drunkenness ; so the company of worldlings is not the best place to preserve you from worldliness : Where you shall see or hear little, but earthly things, and heavenly matters can find no room. Its not the safest place to fight against the Devil, in the midst of his own Army ; but in the Army of Christ.

On the contrary side, be sure that you keep under mortifying means. Attend to the lively preaching of the word, which will disgrace the world to you, and be still drawing your hearts another way. Be much with God in secret prayer, and be much above in Heavenly Meditation ; and dwell upon those Thoughts which lay the world naked to you, and shew it you in its own complexion. If death and judgement be seriously in your minds, it will waken you from these fleshly dreams, and prick the bladder of your aery minds, and let out that wind which puffed you up, and kept out the things of God and Glory. Converse also as much as you can with the most Heavenly people, whose discourse, and prayers, and daily examples will help to draw up your minds to God, and to affect them with things that nearly concern you, then all the profits or pleasures of the world.

I Have now told you how you should Crucifie the world, and be Crucified to it; but which of you will be so happy as to practise these Directions, I cannot tell. I have brought you the armour and weapons by which this mortal enemy must be conquered; but it is not in my power to give you courageous hearts to use them. I can certainly tell you what a safe and comfortable life you might live, if you had but this enemy under your feet; and what an easie and happy death you might die, if you were first dead to the world: But to make you so happy is not in my power. I can foresee the certain damnation of all unconverted sensualists and worldlings, and how sad a farewell they must shortly take of all their felicity: But to prevent it is not in my power. For I cannot *make you willing* to prevent it. Its a greater work then bare information that is here to be done. If it were but to give the world a few contemptuous words, and to call it vanity and a worthless thing, I should make no doubt of prevailing with the most: But to kill it in your hearts is an harder work: And with some kind of men, it prospers most, when it is hardlyest spoken of. Its easie to tell a man why and how he should lay down his life for Christ if he be called to it: But there's more to be done before it will be practised. Till an heavenly light possess your minds, and shew you the better things to come, and assure you of more to be had in Christ, then the world can afford you; I cannot look you should lose your hold, nor that an hundred Sermons should make you willing to seek the death of that which hath your heart. Sense is tenacious, and unreasonable: When you have knockt it off an hundred times, yet still it will be sense, and will be eager after its delights again. Some will be still thinking that Mortification and heavenly mindedness is so rare a thing, that God will be more merciful then to condemn all that are without them: And some will be inconsiderate and senseless when the clearest reason is set before them; and will venture their salvation rather then become dead to all their worldly lusts and hopes. So that with sorrow I must say that now I have said all, and delivered my Message, I fear the most will still be the same, and reject the counsel of God to their perdition. For this is a grace that accompanieth salvation, and therefore will be the portion

portion only of the heirs of salvation. Though our hearts desire, and prayer, and endeavour must be that the professed Israelites may be saved; yet we must take up our comfort shorter that the Elect shall obtain it, though the rest are hardened. For its Gods will and not ours that must be done. If Christ be satisfied in the salvation of his little flock, as seeing in them the travail of his soul; even so must we: and though as *Samuel* did over *Saul*, so we may mourn over the rest that God hath forsaken, yet that sorrow must know its season and its measure. For my part I must needs say to you, that though it may seem an high extraordinary thing to some of you, for a man to be thus Crucified to the world, I have no more hope of the salvation of any of you, except it shall be thus with you, then I have of the salvation of *Cain* or *Judas*. And as great and wonderful a work as this is, if ever God mean to save your souls, it *will be done on you*. I shall therefore according to my duty beseech you, to review and practise the Directions which are given you, and to use the world, as the heirs of Heaven, that have laid up their hope and treasure there. But if you will not hear and take warning, it is because the Lord will destroy you, and because you are not the sheep of Christ, *2 Chron. 25. 16. 1 Sam. 2. 25. John 10. 26, 27.*

SECT. XXI.

Use last.

I Have been all this while Perswading and Directing you to be Crucified to the world, and the world to you. I doubt not but God hath done this work already upon the souls of many of you, even upon all that truly believe in a Crucified Christ. To such therefore I shall next address my speech: and in general, this is my earnest request to you, [*That you would use the world as a Crucified thing, and as men that are Crucified to it should do.*] I will not lengthen this discourse in using many motives to you. One would think that which way ever you look, you should have forcible motives before your eyes. If you look downward on earth, you may see enough to wean you from it: and if seeing will not serve, your most wise and gracious Father will make you feel,

feel, and put the case beyond dispute. If you look upwards, you may perceive a better and more enduring substance, and an inheritance so much more glorious and enduring, as should suffice to take your minds from earth: If you look *within* you, what foot-steps of the Spirit may you there trace, what graces in act and habit may you find, which are all at mortal enmity with the world! You may read there a Law engraven upon your hearts, which condemneth the world to subjection and contempt: And many an obligation you may there find, wherein you are deeply bound against it: For I hope you have not cancelled them all, and forgot all the promises which you made to God. All your Professions, and all your blessed Priviledges and Hopes, do engage you to another world, and to the hearty renouncing and forsaking of this. You say you are Crucified and Risen with Christ; If you be, then seek the things that are above: set your affections on the things that are above, and not on the things that are on earth. For you are dead, and your life is hid with Christ in God: When Christ who is your life shall appear, then shall you also appear with him in glory. Mortifie therefore your members which are on earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: For which things sake the wrath of God cometh on the children of disobedience, *Col. 3. 1. to 7.* It doth not beseem the members of a Crucified Christ to be earthly minded; nor the members of a Glorified Christ to set their minds on things so low. It ill beseems the Heirs of an incorruptible Crown of Glory to make too great a matter of these trifles. It is the Enemies of the Cross of Christ, and not those that are Crucified with him, whose God is *their belly, and who glory in their shame, and who mind earthly things*: but the Saints conversation must be in Heaven, from whence it is that he expecteth his Saviour to change his vile earthly body, and make it like to his glorious body, *Phil. 3. 17, 18, 19, 20, 21.* If indeed you have laid up your treasure in heaven, where rust and moath corrupt not, and where thieves do not break through and steal, let it appear then by the effects. For where your treasure is, there will your heart be, and where your heart is, that way the Labours of your lives will tend. I shall reduce my Exhortation to some particulars.

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1. **I**F you are Crucified to the world, be sure that you seek it not, nor any thing in it, for its own sake; but only as a means to higher things. The sincerity of your hearts doth lie much in this; and the life of your souls depends much upon it. Labour in your lawful callings and spare not (so you exclude not your spiritual work): It is not your Labour that we find fault with: But if the creature be the end of any Labour, you may better sit still, and spare your pains, or rather speedily change your intentions. If you overtake the hastiest traveller in his journey, and ask him, why he takes all that pains; he will not say it is, For Love of the way that he travaileth in, but for Love of the place to which he is going, or the persons, or things which he there expects: So must it be with you, if you are the heirs of heaven: I blame you not to be glad of a fair way, and to love it rather than a foul one: but it is not for the love of the way that you must travail. He that runs in a race, doth not bestow all that pains for the Love of the path which he runs in, but for Love of the Prize, which he expecteth at the end. And he that plougheth and soweth, doth it more for Love of the crop which he hopeth for, then for Love of his labour: He that saileth through the dangerous Seas, performeth not his voyage for Love of the Sea, or of his Ship, but for Love of the Merchandize and Gain which he seeketh. The Carryer that goeth weekly to *London* with your wares, doth not take all that pains for Love of the carriage, or of the way; but of the gain which he deserveth. So must it be with you, in all your worldly business. When you seek for credit, or pleasure, or maintenance in the world, it must not be finally for the Love of these, but for the End which they are given for, and which your hearts and lives and all must be devoted to. Your hearts will as soon deceive you in this as in any thing, if you do not watch them with jealousie and diligence. How quickly will the heart begin to Love the creature for it self, that seemed once to Love it but for God? Look in what measure you love your wealth, your houses, your recreations, your friends, for themselves, and because they accommodate the flesh; so far you wrong God, and abuse them to Idolatry.

And if your Love do begin in greater purity, if you be not
watchful

watchful it will quickly degenerate to a carnal Love. Many a Scholar that at first desired Learning to fit him for the service of God, and his Church, doth by suffering carnality to insinuate and prevail, lose much of the purity of his first affections, and in time grow more cold and regardless of his first ends, and loveth common Learning meerly for it self and for the delight of knowing, or (which is worse) to get him a name among men.

Its common with men that need recreation for their health, when they set upon it as they think but to fit them for their duty, to fall in love with it afterwards, to the perverting of their hearts, the wounding of their consciences, the wasting of their time, and the neglect of that work of God for which it should be used.

We should take our meat, and drink, and cloathes, but to strengthen and fit us for the service of our Master: but how quickly do we turn them to the gratifying of our flesh, and so the service of another Master?

Its too frequent for young persons of different sexes to Love each other at first as Christians only, with a chaste and necessary Love; but when they have been tempted awhile to an imprudent familiarity, their Love doth degenerate, and that which was Spiritual becometh Carnal, and the Serpent deceiveth them to the corrupting of their minds, and its well if it proceed not to actual wickedness, and the undoing of each other.

Many a poor man thinks with himself, *If I were but out of debt, or could but live so as to serve the Lord without distractions, and had such and such necessities supplied, I would not desire any more, or care any further for the world.* But if their desires be granted them, they find themselves entangled, and their hearts deceived, and they thirst more after fulness, then before they did after necessities. And many a one thinks, *[I care not for riches or honours, but only to do good with, and if I had them I would so use them.]* But when they have their desires, the case is altered: the flesh then hath need of it, and can spare for God as little as other men, because it loves it better then before, and pretendeth to have more use for it then formerly it had.

Watch therefore over your deceitful hearts, and be sure to keep up the Love of God, and actually intend him in all that you have or do; and be not withdrawn to carnal affections.

2. **I**F you are Crucified to the world, be not too eager for it. As God hath promised it you but as an appendix to your felicity, and as an overplus to the great blessings of the Covenant, so must you desire it but as such. And as God hath promised it you but with certain limitations, so far as he shall see it good for you, and agreeable to his greater ends; so you must desire it but with such limitations. I observe many to have so much reason, as to *put up their prayers* for outward blessings, with *these limitations*, and will not for shame express themselves in absolute peremptory language; when yet there is apparent cause to fear, that they limit not their desires, as they do their words, nor do they submit so freely to the disposal of God in their hearts, as they seem to do in their expressions: and so they make their words to be modest, while their desires are inordinate; their language to be chaste, while their hearts are committing adultery with the world; their expressions are pious, while their affections are idolatrous: And so their prayers are made monstrous, while the soul of them is so disagreeable to the body. Be ashamed and afraid to desire that which you are ashamed and afraid to ask. You dare not say to God in your prayers, [*Lord, I must needs have a fuller estate! I would fain be rich and be somebody in the world; I cannot live contentedly in poverty: food and rayment will not serve turn; unless I fare deliciously, and be cloathed neatly, and be set by in the world, and unless I may leave prosperity to my children, when I am dead and gone.*] If you dare not say thus, do not dare to desire or think thus. Mr. Robert Bolton, that holy learned Divine, doth use among the hainous damning sins, to reckon this, [*A desire to be rich.*] And if we hearken to the Scripture, we shall find that it is not without good cause. *Prov. 23. 4.* the command is, [*Labour not to be rich.*] And *Prov. 28. 20.* *He that maketh haste to be rich, shall not be innocent.*] The Syriack renders the word [*malignant*] and the Arabick [*the wicked*] which we here translate [*he that hasteth to be rich.*] And they must needs be the same men, when the Apostle saith, that *the love of money is the root of all evil*, *1 Tim. 6. 10.* Therefore saith Paul, *They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition,*

tion, 1 Tim. 6. 9. By this word [*they that will, or are willing to be rich*] is meant [*they whose wills are set upon it, and are in love with it, and fain would be rich.*] Is it fitter for God or you, to determine how many talents you shall be entrusted with? Do you long to have more duty, and danger, and a double account? Its true, you may desire the success of your Labours; but not for the Love of Riches, nor with an unmannerly peremptory desire. Its true also that you must be thankful for prosperity if God give it you: But as it must be with an holy jealousy, so it is as true, that you must be thankful also for adversity, when God sends it; though not for it self, yet for the good that it may conduce to: And therefore saith James 1. 9, 10. *Let the brother of low degree, rejoyce in that he is exalted, but the rich in that he is made low.* And Job could say, *The Lord giveth, and the Lord taketh away; blessed be the name of the Lord, Job 1. 21.*

3. IF you are Crucified to the world, then let it not have power to *Crucifie you*, by putting you upon inordinate cares or sorrows. Will you vex your brains with contrivings for the world, and weary your mind with tearing cares, and walk in sorrow because you have not your desires? and yet say that you are *Crucified* to the world? Are the dead so solicitous? or is a Carcase to be so much valued? Your Passions and Endeavours will proclaim your excessive estimation of the world, when you have never so long in words professed your contempt of it. Alas how many that seem to know better, do almost distract their minds with cares, and entangle themselves in a life of so much misery, as a wise man would not like, for all the world! If they want any thing, what trouble are their minds in till their wants be supplied? If they be afflicted with losses, or wrongs, or contempt; they are troubled as if they had lost some great or necessary thing. A Crucified world could not make such a stir in your minds; but doubtless it is so far alive as it thus affecteth you. The Lord Jesus hath himself made so full and moving a Sermon to his Disciples, against the cares of the world, *Mat. 6.* and *Luke 12.* that its a double sin to Christians to be still so careful and earthly minded; and I know not what to hope for from that man that will not be moved with such words as those from

the Lord himself. And yet how many professors have I known that have tormented themselves with cares and sorrows, yea and cast their bodies into diseases by it, and many of them have dyed of it, and some it hath brought besides their wits : So observable is that of the Apostle, 2 Cor. 7. 10. *The sorrow of the world worketh death*] even temporal and eternal, unless we be delivered by undeserved Grace. Bear all conditions then with an equal mind, and let your passions shew that you are Crucified to the world.

4. **I**F you are Crucified to the world, then Let it not thrust out the service of God, and be made an excuse for a negligence in Religion. How rare are holy Meditations in the minds of many that think themselves Religious ? And it is worldly Thoughts that thrust them out, and worldly businesses that are the common excuse. How formal are many in the Instructing of their families ? how seldom and how coldly do they exhort their children or servants to make ready for death, and make sure of their salvation ? How coldly and cursorily are family prayers and other duties slubbered over ? And all is because they have other things to mind : the world will give them leave to do no more. The decay of zeal and diligence in family-duties, is the common symptom and cause too, of the destruction of knowledge and godliness in the Land. And all is because the world is Master, and must be served before God : The business of the world doth seem to them the principal business, and must first be done ; and all thoughts and talk of Heaven must stand by, till the world will give them leave to enter. Men cannot have while to call upon God and instruct their families, because they have their worldly works to do. Go into the families of most Noblemen, Knights or Gentlemen in *England*, and see there whether God or the world be most regarded and lookt after. Perhaps they may civilly yield an ear while a Chaplain makes a short prayer among them : but if you look after heavenly mindedness, and seriousness in Religion, and zeal against sin, and diligence to help to save the souls that are under their charge, how little shall you find ? Do they earnestly perswade their servants to study holy things ? and do they examine them about their everlasting state,

state, and call them to account of what they learn from the public Ministry ? Do they shew a vehement hatred of sin, and go before their families in an heavenly conversation ? Alas, how thin are such families as these ! No, no : they are so taken up with entertaining their friends, and pampering their flesh, and in complements, and in worldly affairs, that they have little time for heavenly work : And if they do for fashion sake, get a godly young man to be their Chaplain, he is so wearied with the sensual courses of some, and the scorns of others, and the vanity, and worldliness, and negligence of the rest, that his life is a burden to him, and he can no more enjoy himself in such families, then in a fair or popular tumult. On the other side, poor men are in so much want, that they think themselves sufficiently excused for the neglecting of almost all the means of their salvation. They think Necessity lyeth upon them, and therefore that God will not require it of them to understand the Scriptures, nor to labour after eternal things. Christ telleth them that *One thing is needful*, and would have them choose the *better part*, which shall *not be taken from them*. But they believe not Christ ; but hearken to their flesh, and it telleth them that its Another thing that is needful, and perswadeth them to choose the *worser part*, which will *shortly be taken from them*. Christ biddeth them, *Labour not for the meat that perisheth, but for that which endureth to everlasting life*, John 6. 27. But *venter non habet aures* ; the flesh understandeth not such exhortations : A greedy appetite is the reason that it judgeth by : An hungry belly is not filled nor quieted with arguments. They must have their present wants supplied, let what will become of their immortal souls. And thus the Rich have so much to *look* after, that *they* cannot have while to be diligent for their souls : And the Poor have so much to *seek* after, that *they* cannot have while : And so the world abuseth them that Have it and that Want it. As if two men that had forfeited their lives were travelling to *London* for a pardon ; and the one goeth so fair a way, that he forgets his business and sitteth down picking flowers in the way ; and the other meets with so fowl a way, that he thinks he is excused, because he must take heed of being wet or dirtyed.

O Sirs, if the world be Crucified to you, how can it have such power over you, as to cause you to neglect your greatest Lord,

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and your immortal souls ? If indeed you are Dead to it, and alive to Christ, let it be seen in your families, and be seen in all your duties and conversation. Let the greatest persons that enter into your families, attend the worship of him that is Greater, or let them not be attended. Neglect them that will neglect the service of God. Remember that the fourth Commandment requireth you to see that the Sabbath be sanctified, even by the stranger that is within your gates, as well as by your selves and the servants that are in your houses. If you have carnal Gentlemen at your table, or are at theirs, do not be your selves so carnal as to be ashamed of holy discourse in their presence, or to suppress any speech that may tend to edification, and to the honour of your Lord. Let them all know that you have greater matters to do, then to attend and humour them, and that you have a Master that must be Pleased whoever be displeased.

Take heed also that the world do not cause you to neglect the opportunities which are before you for your own advantage. Miss not a Sermon which may be profitable to you, without Necessity. Miss not the help of private Instructions and Conference, and other edifying Sacred duties, without necessity. Omit not any of your secret addresses to God, without Necessity. And take nothing for a Necessity, but that which is at that time a greater duty then that which you do Omit. I know that Works of Necessity and Mercy may be done even on the Lords day, and acts of Worship may be delayed on such occasions : for God will then have Mercy and not Sacrifice. But Mercy on our own and others souls in seeking their relief, must not be neglected for lower things.

And look not only to the *Matter*, but the *Manner* of your duties, that Worldliness do not destroy the Life and Vigour of them. Turn out all thoughts of earthly things when you approach the Lord in holy worship. Provoke not his jealousy by presenting before him a distracted mind, or lifeless carcase. O what sleepy frozen duties do many professors offer to the Lord, even from week to week, because their hearts are so distracted by the world, that they are to seek when God should have them.

5. **I**F you are Crucified to the world, take heed that you use *no unlawful means* for the procurement of worldly things. Stretch not your consciences for the compassing of such ends. Lay still before you the Rule of Equity; Do as you would be done by. Put your brother with whom you deal, in your own case, and your selves in his; and so drive on your bargains in that mind. If you did thus, you would not sell too dear, nor buy too cheap; you would not make so many words to get his goods for less then the worth, nor to sell your own for more then the worth: Nay you would not take more then the worth, if by ignorance or necessity your brother should offer it you; nor give less then the worth, though through ignorance or necessity he would take it. The love of money hath so blinded many, that in selling they think it to be no sin, to take as much for a commodity as they can get; and in buying they think it no sin to get the commodity as cheap as they can have it; never once asking their own hearts, How would I desire to be dealt with my self, if it were my own case? Nay *Covetousness* is the common cause that maketh most of the world cry out against *Covetousness*. When men are like ravenous greedy beasts, that grudge at every bit that goes besides their own mouths, they will reproach all that cross their covetous desires. If they cannot by words perswade a tradesman to sell his ware at such rates as he cannot live by, they will defame him as a covetous griping man: and all because he fitteth not their covetous desires: and all that will escape their censure of being covetous, must shut up their shops ere long, to the defrauding of their creditors. If a Physitian that hath been a means to save their lives, do demand but half his due, it being the calling which he liveth on, they will defame him as Covetous, because he contradicteth their covetous desires: and would have any thing from them which is so near to their hearts. Let a Minister but demand his own, which was never theirs, but is his by the Law of the Land, and they will reproach him like Quakers, as a covetous hireling; and if he will not suffer every worldly miser to rob him, they will defame him as if he were sick of their disease: So far are they from the Primitive practise of selling all, and laying down at the feet of the Apostles, that they would steal

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from the Church those Tenths which neither they nor their Fathers before them had any propriety in, any more then in the Lands of any of their neighbours, as in the case of Impropriators they are forced to confess. Let a man give all that he hath to the poor, and he shall be defamed as covetous, because he will not give more then all. For if he give to nineteen, and have not wherewith to satisfy the twentieth, he that hath nothing or less then he expected, is as much unsatisfied, and as forward to speak evil of him, as if he had given to none at all. And usually so unreasonable are these covetous expectations, that you may sooner displease ten of them, then satisfy one.

Whence also comes the Theevery, the Lying for the sake of Commodity, the over-witting and over-reaching of each other, but from this sin. Whence is it that most Ale-sellers and Vintners will make a trade of poisoning souls, and will nourish that odious vice, which is the ruine of mens bodies, the impoverishing of their families, the dishonour of God, and the shame and danger of the towns and Common-wealths in which they are committed? but only for the love of a sordid gain. And were it not more for fear of men then God, the most of them by far, would make the Lords day their chief Market-day; for they care not to rob even God himself for this unprofitable gain. And its well if Butchers, and many other Tradesmen would not do the like, if the Laws of the Land and the severity of Magistrates did not restrain them. This is the Love they have to God, and eternal Glory! Thus you may see whether they are dead to the world, or rather to Christ! *Gebezi* thought himself wiser then his Master, when he went after *Naaman* for his prize: And *Achan* thought himself wiser then all *Israel*, when he hid the gold: And *Saul* thought it wisdom to spare *Agag* and the best things from destruction. But the Leprosie taught one, and the stones taught another, and Gods rejection taught the third, to know that by experience which they would not learn by the warnings of the Lord. The like may be said of contentious Law-suits, the common effects of Covetousness and Revenge; and so of all other unlawfull gain.

If indeed you are dead to the world, do not so much as tell a lie to get all the riches of the world. Remember also the commands of God, *Lev. 19. 13. Thou shalt not defraud thy neighbour,*
neither

neither rob him : the wages of him that is hired shall not abide with thee all night : And 1 Thes. 4. 6. That no man go beyond and defraud his brother in any matter , because that the Lord is the avenger of all such, as we also have forewarned you, and testified. And 1 Cor. 6. 7, 8, 9. Now therefore there is utterly a fault among you , because ye go to Law one with another : Why do ye not rather take wrong ? Why do ye not rather suffer your selves to be defrauded ? Nay you do wrong, and defraud, and that your Brethren : Know you not that the unrighteous shall not inherit the Kingdom of God ?] These lessons would be better learnt, if covetousness did not stop mens ears. But its a befooling stupifying vice. It makes men lose themselves for gain. For as *Austin* saith, [*Avarus antequam lucretur, seipsam perdit ; & antequam aliquid capiat, capitur.*] And all this is for the pleasing of their fancy, that they may have more then they need. For *Avarus est cecus ; credendo enim dives est, non videndo. Amas pecuniam O cace, quam nunquam videbis, cecus possides, cecus moriturus es, &c. Idem.*] And when they pretend Necessity, it is but the voice of Covetousness : For, saith the same *Austin*, [*Non est in carendo difficultas, nisi cum fuerit in possidendo cupiditas.*] Et alibi [*Pauperiorem se judicat abundans : quia sibi deesse arbitratur, quicquid ab aliis possidetur toto mundo eget, cujus non capit mundus cupiditatem.*]

6. **I**F you are Crucified to the world, let us see it by your improving all for God , and not employing it to the pleasing of your flesh.

Use all that you have as men that must be accountable for them. Remember that you receive them from your Master for his use. Resolve therefore so to expend and employ them, as may most further his service. Look about you , and see what good is to be done, and then consider, how far you are furnished and enabled to do it ; and accordingly lay out the talents which you are entrusted with. Seek after such work ; and do not stay till it be brought to your hand. If you love Christ indeed, me thinks you should not stay for an invitation to do him service , nor should you need that men come a begging to you to awaken your charity , when you know before that it is a charitable and necessary work that is before you.

Two sorts of persons I would especially direct this advice to. First to the rich and powerful in the world. Secondly, To all that are professors of Religion.

For the first sort, let them consider, that their Riches are snares to them, and will prove a certain means of their damnation, if they devote them not to God. Tythes, and Oblations, and First-fruits were devoted to God under the Law : but all is expressly devoted to him under the Gospel ; Which was expressed by the Primitive Christians selling all, and laying down at the Apostles feet : For as Life and Immortality is brought to light more abundantly in the Gospel ; So also is the means of obtaining it, and the duty which we owe to him that giveth it : And as Grace and Truth came by Jesus Christ, and the greatest mercies are revealed by the Gospel : So the greatest holiness comes by Christ, and the greatest obligations are laid on us in the Gospel : Especially to self-denial, and an hearty Devoting our selves and all we have to God. I beseech you observe the distinction which Christ useth, *Luke 12. 21.* between *Laying up Riches to your selves*, and *being Rich to God*, and how dreadful the Application is. If almost all your Riches be expended on your selves and yours, or laid up in store as for provision for your flesh, its plain then that you [*Lay up riches for your selves*] and so are concluded by the sentence of Christ among the miserable fools that are there described. But if you are [*Rich to God*] you will study to improve your Riches for God, and often bethink your selves which way they may be employed to his greatest service. He that cannot spare his wealth, for the service of his Redeemer, and the good of his Brother, and the furthering of his own salvation, is very far from being Crucified to the world.

2. And it is not only the great ones that have need of this advice, but all in their places that are entrusted with Gods Mercies. Think not your selves excused from works of Charity, because you have but one talent : for one talent must be proportionably improved as well as ten, or else you will be condemned as unprofitable servants. People of the lower rank do commonly think that God requireth nothing of them, but to receive what others give them, and to labour for themselves : And when they have reviled sufficiently at Rich men for worldliness, they often shew themselves as worldly, by denying their mites, and by unmercifulness

cifulness to those that are poorer then themselves, as the Richer do by denying their larger proportions.

The scarcity and defectiveness of charitable works, with all sorts of men from the highest to the lowest, even those that seem more forward in verbal devotions, do shew us too evidently how common hypocrisie is, and how few are entirely devoted to God, and what a bewitching and blinding thing the world is. They that think a man utterly ungodly that doth not in the length and life of his duties go much beyond the common sort of men, do never judge themselves ungodly for not exceeding them in works of Charity. In acts of piety and worship, they (justly) think, that they should not only set apart one day in seven, to be wholly employed herein, but also a considerable part of every day in the week, besides their holy Meditations which they mix with their common works. But how few are they that will allow God such a Proportion of their estates? as besides their daily works of charity upon ordinary occasions, to devote also a seventh part entirely to his service? Though all cannot do this, yet many shall see when their eyes are opened, that they should have done more. For ought I see, the charitable works of the Richest, and of too many Professors of the greatest Piety, are too like the pious actions of the ungodly; even, seldom, and by the halves, and lifeless, and to little purpose. As the ungodly will drop morning and night a formal, seeming heartless prayer, upon the by, while their minds are another way; and if you urge them to any higher, and costlier devotion, instead of obeying, they will cavil against it, and put it off with vain excuses, and say, *God doth not require this of us, because we are not learned, and because we have our necessary labours to look after.* Even so many Rich men, and seemingly Religious, will drop now and then a penny or an alms to the poor, and give upon the by some inconsiderable pittance, which costeth them but little, and doth no great good: But if you urge them to any greater works, you shall have excuses enow, and reasonings against their duty, but little of performance. Then they have families to provide for, and their estates are but small, and God doth not require this at their hands. I wonder when God will speak so plain, for abounding in Good works, as that hypocrites and worldlings will be able to understand him? This voluntary deafness is not remedied by speaking lowd; nor will the

common eye-salves cure him that is wilfully blind : He's alwaies an unprofitable Scholar that hateth his book. If God had spoken but the hundreth part as much in favour of their worldliness and tenacity, as he hath done against it, they could soon have heard, and easily understood it : If *Paul* do but tell some covetous persons, that cast their poor widdows on the Church for maintenance, that were of their near kindred, that [*they are worse then Infidels, if they will not provide for their own families, or kindred*] 1 Tim. 5. 8. these worldlings can find an excuse for their tenacity from such a Text as this, which was meant to rebuke it : and when they have driven on a trade of worldliness, and scraped for themselves and children all their lives, and never done any considerable works of charity, they can quiet their consciences by the mis-application and abuse of such a Text. They that have money to feed their pride, and revenge, and lusts, have little for God, in any good work. They will sooner spend six pence in an Ale-house, then give a groat to the poor. They that have ten, or twenty, or an hundred pound to spend in a Law-suit for revenge or covetousness, have not half so much to give to charitable uses. They will see all supposed conveniences provided for themselves, before they will supply the Necessities of others. And what thanks is it to them to shew their poor Brethren the charity of a swine, that will leave that to others which he cannot eat himself. And yet there are multitudes that will not use this bestial charity, because their own flesh and their posterity are an insatiable gulf, that swallow up all : And what they cannot use, they will lay up for Provision, lest their lust should be extinguished for want of fewel ; and when their flesh hath had its fill, they may leave the rest behind them, that their children may live in golden fetters, and be gull'd of their salvation, and ticed from God as well as they. Is not that mans belly his God, that will bestow a more costly sacrifice on his belly then he will do on God ? If God command, and his Ministers request, they are most frequently denied : If Christ require it, and his Members need, and perhaps crave it, they are denied ; but if the back and the belly crave, they are seldom denied. God saith, [*To do good and to communicate forget not ; for with such sacrifices I am well pleased*] Heb. 13. 16. and he cannot be heard, nor will they please him at such rates. The flesh saith, [*To pamper and provide for me, forget not : for*
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with such sacrifices I am well-pleased;] and it is quickly heard, and no cost and labour seems too dear. We may see where mens hopes and hearts are by their adventures : Surely you take that for the chiefeſt Pearl, which you are willing to give moſt for ! When you can lay out ſo little upon Heaven, and ſo much upon your fleſh, it appears which it is that indeed you moſt eſteem. A pack of belly Gods there be in the world, that will ſpend more in one year in exceſs upon themſelves, even in gluttony and drunkenneſs, then they will give in two years to the relief of them that need : Yea ſome that would be loath to give in a twelve moneth ſo much to the poor, as they will ſpend at one feaſt in the entertainment of their like ; or ſo much as they will venture on one horſe-race, or one game at Dice, or Cards, or Bowls. But theſe are not they that I have now to deal with ; and therefore I ſhall ſpeak to them in the Preface more fully. It is thoſe that confeſs they have all from God and that have verbally devoted all to him again, and profeſs themſelves entirely his ſervants, that I have now in hand. And with ſuch one would think a few words might ſerve, to perſwade them to lay down all at his feet, and to give to God the things that are Gods. I do not urge you to pine your fleſh, nor to ſtarve your children, nor to deal unmercifully with either. But conſider impartially in the fear of God, whether you make an equal diſtribution ? and when you have caſt up, what your fleſh hath by the year, and what is laid up for the like uſes for the future, for your ſelves and yours, and then what God hath in pious and charitable works, bethink your ſelves, whether you deal wiſely or honeſtly with him ? And whether this which you allow, be all that he this way requireth or expecteth ?

BUT I ſuppoſe ſome ungodly malicious hearts, will make an ill uſe of all that I ſay, and will think with themſelves, [*This toucheth the Profeſſors of Religion : They are as covetous as any ; and under pretence of long prayers do devour widows houſes : after all their preaching and praying, there is none that are more cruel and cloſe handed, or ready to over-reach or deceive then they ; nor any that are more greedy for the things of the world.]*

In answer to this Objection, I ſhall firſt ſay ſomewhat to
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the Professors of Religion, and then shall speak to the objecters themselves.

First, you that profess the fear of God, take notice I beseech you of this accusation, and though it may shew you cause to pittie malicious slanderers, yet let it provoke you to search your hearts and lives, and see that you give not cause for this reproach. As for those worldly time-serving hypocrites, which in all places creep in among the Saints, and do but serve themselves of Christ, let them know that God will one day require an account at their hands, of all these scandals which they have caused in the Church, and the ruine of poor ungodly souls that are dasht in pieces, and cast themselves into hell, by stumbling at this stone which their worldly practises have laid before them. If you would needs be worldlings, you were better have kept in the world among worldlings, then to have crept into the Church of Christ, and brought thither your scandalous worldly lives, to the dishonour of that Religion which condemneth your practises and you. Did not Christ warn you to count your costs, and never to dream of being his Disciples, unless you could forsake all and follow him under the Cross, in expectation of a promised treasure in Heaven? Is there any thing that Christ did more peremptorily require of you, then to Renounce the world and deny your selves, if you would be his Disciples? And yet will you come without this wedding-garment, and bring your base and earthly minds among his servants; and cause his truth, and his house and followers, to bear the reproach of your worldly baseness? I tell you, it is like to cost you dear, that you have cast this dishonour on the name of God, and caused the damnation of the impious reproachers. The wrong you have done to God and men, you shall certainly pay for in everlasting misery, unless a through repentance do prevent it. (And I fear it is but few of these worldly Hypocrites that ever truly do repent.) But woe to them by whom offence cometh: It were good for that man that he had never been born.

2. And as for you that truly fear God, I beseech you let the slanders of wicked men awake you to an holy jealousy of your selves. You see what their eye is upon: Take heed then how you walk; you hear what it is that offendeth them. As far as is possible, avoid all occasions of such offence. Take heed in your bargain-

bargaining, buying or selling, how you carry your selves toward them, and what you say. If all the actions of your lives were right save one, they will reproach you for that one : If you speak but one rash or unhandson word, they will forget all the rest, and remember that one, and traduce you, as if all were like that one. See therefore that you walk and speak by line and rule. And remember that it is not an ordinary measure of charity and good works that is expected from you, (according to your abilities) by God and man. If you love those that love you, what Reward have you ? do not even the Publicans the same ? And if ye salute your brethren only, what do you more then others ? do not even the Publicans so ? *But (saith Christ) I say unto you, Love your enemies ; blest them that curse you ; do good to them that hate you ; and pray for them that despitefully use you and persecute you : That ye may be the children of your Father which is in heaven : for he maketh his Sun to rise on the evil and on the good ; and sendeth rain on the just and on the unjust, Mat. 5. 44, 45, 46, 47. Let your Light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Mat. 6. 15.* Your actions and words are observed and scanned more then any other mens. For malice is quick-sighted, and of a strong memory : And you are the Light of the world : *A City that is set on an hill cannot be hid, Mat. 5. 14.* Take heed therefore that you be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as lights in the world, holding forth the word of life : This will not only stop the mouthes of the enemies, but it will also rejoyce your Teachers in the day of Christ that they have not run or laboured in vain : Yea if they were offered upon the sacrifice and service of your faith, they would rejoyce with you all, *Phil. 2. 15, 16, 17.* And for your selves also it is necessary that you excell others in good works : *For except your righteousness exceed the righteousness even of Scribes and Pharisees, you shall not enter into the Kingdom of heaven, Mat. 5. 20.* Remember that you live among the blind : and if you stumble and fall, you know not how many will fall upon you ; and if you break but your shins, they that fall upon you may break their necks ; and if you rise again, you are not sure that they will rise. Dearly beloved, I beseech you as strangers and pilgrims (in this world) abstain from fleshly lusts

which war against the soul ; having your conversation honest among the Gentiles (the unbelievers and prophane) that whereas they speak against you as evil doers , they may by your good works , which they behold , glorifie God in the day of visitation , *1 Pet. 2. 11, 12.* For so is the will of God , that with well-doing ye may put to silence the ignorance of foolish men , *1 Pet. 2. 15.* Finally brethren , be ye all of one mind , having compassion one of another ; love as brethren , be pittiful , be courteous ; not rendring evil for evil , or railing for railing ; but contrariwise blessing , knowing that ye are thereunto called , that ye should inherit a blessing , *1 Pet. 3. 8, 9.* And so walk , that if any obey not the word , they may yet be won by your exemplary conversation , *1 Pet. 3. 1.* As you *hear* more then others , so *do* more then others , that it may appear you build upon a rock , *Mat. 7. 24, 25.* And as the book of God is much in your hands and mouth , so remember that whoso looketh into the perfect Law of liberty , and continueth therein , he being not a forgetfull hearer , but a doer of the work , this man shall be blessed in his deed. For Pure Religion , and undefiled before God and the Father is this , to visit the fatherless and widows in their affliction , and to keep your selves unspotted from the world , *Jam. 1. 25, 27.*

2. Having said this much to the godly by way of caution , I shall now make answer to the Objecters themselves. You that say , There are none so cruel and so covetous as these that profess themselves so Religious ; if you have any moderation left , will you soberly answer me these Questions following.

Quest. 1. *Is it the Hearts or the Outward actions of these professors that you perceive this covetousness by ?* If it be the Heart , you are slanderers , and self idolizers. For the Heart is open to none but God ; and will you make your selves Gods ; and that when you are playing the part of the Devil ? This hath been the tricks of Satans instruments in all ages. When they are not able to say of the godly , that they are swearers , or drunkards , or adulterers , or stealers , or lyars , or slanderers , as *they* themselves are ; they presently go to their hearts , which are out of sight , and say , They are covetous , and proud , and the like : For there they know that none but God is able to justifie them. But common reason might also have taught them , that none but God is there able to accuse them. For how know you mens hearts ,
but

but by their professions, or by their lives?

But if you say, It is the Life you judge by, I demand, what is it in the lives of such men that proves their covetousness? If it be oppressing, deceiving, injustice, or unmercifulness, I would demand of you in the second place,

Quest. 2. *Is it all or some of them that you thus accuse?* If you know some few to be such, what is that to the rest? But this hath been alwaies the trick of the malignant. If they see one professor fall, or prove an hypocrite; they cry out, [*They are all alike; If you could but see their hearts, they are all such.*] Chrysostom and other of the Fathers tell us, that this was the use in their daies, and no wonder if it be so still. What if there be one Cain in Adams family: It follows not that Abel or Seth were like him. What if there were one Cham in Noahs Ark, will it follow that they were all alike, or that his family was no better then the rest of the world which was drowned? What if there was an Absalon in Davids family? What if there was one Judas among the Disciples of Christ? Will you say therefore that all the rest were such, or that Christs Disciples were as bad as others, or his family no better then the rest of the world? But I would further ask you,

Quest. 3. *Is it the course of their lives that you judge by? or is it some one particular action?* He that is not blind may see, that the course and drift of their lives, is less earthly and more heavenly then other mens. And God judgeth of a man by the scope of his life, and not by one single action: and so must we. The very bent and drift of your lives is worldly. If a man come into your family, what shall he see but worldliness? If one fall into your company, what shall he hear from you, but about this world? If one observe what you do from year to year, he may see that you lay out your selves for the world: You cannot refrain upon the Lords own day; but you are minding it, and talking of it. You favour not any other discourse. The very talk, and labour that is laid out about another world, is troublesom to you, and its this that makes you dislike the godly. You cannot say so of the course of *their* lives. If once any of them have fallen by temptation into a miscarriage; will you judge of all their lives by that? Do they not lament and bewail it as long as they live after? and avoid it more carefully for the time to come.

What if *Noah* were once drunk in his life : will you judge of his whole life by it, or say, that he is as bad as the rest of the world ? What if *Lot* be given over to a temptation ? What if *Abraham* did once tell a lye or equivocate, and *Isaac* do the like in a fear ? What if *Moses* did once provoke God ? What if *David* did once commit an hainous sin ? Or *Peter* did deny his Master in his fear ? Will you either judge of all other godly people by them ? Or will you judge of the course of their lives by one action, which they bewail and lament as long as they live ? And can you see no difference between a *Worldly action*, and a *Worldly life* ?

Quest. 4. I would further know of you, *whether you have gone to them in love, and admonished them of their sin, when you judged them to be guilty, and heard them speak for themselves* ? If not ; either you are incompetent judges ; or else you draw the guilt upon your selves, and make the sin your own, as the expresse commands of God will tell you, in *Levit. 19. 17.* and *Mat. 18. 15.* If you have admonished them and they repent not, why do you not tell the Pastors of the Church that they may admonish them and seek their reformation ? This is Christs order : But you will not, you dare not do this ; lest for want of proof, you be proved slanderers, and the shame of your accusations fall upon your selves. You think you may whisper behind mens backs, or accuse them in general without naming any particular fact, and not be proved lyars. But this will not hold long.

Quest. 5. Moreover I would know of you, when you accuse men for not being more bountiful in your eyes, *Do you know of all their works of charity ? Are you acquainted with their bestowings ?* Sure you are not : For God hath commanded them, *Matth. 6. 1, 2, 3, 4.* [*Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven : therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, &c. But when thou dost thine alms, let not thy left hand know what thy right hand doth ; that thy alms may be in secret ; and thy Father which seeth in secret, himself shall reward thee openly.*] This command they make conscience of : and how then can you be meet judges of their alms ?

Quest. 6. Also I would know, *Are you certainly acquainted with their particular estates ? and do you know how able they are to give ?* If you do not, you are no competent Judges. How oft have

have I known men reproached for unmercifulness, and for not being more liberall, when they have been so low in their estates, that they were not able to maintain their families, or to pay every man his own : and yet they that knew not this did back-bite them as covetous.

Quest. 7. Furthermore I would know ; *Are you sure it is not Satan within you that prompteth you to these accusations ?* Hear my evidence and judge. He is called in Scripture *the Accuser of the Brethren*, Rev. 12. 10. and he is described to be a Lying malicious spirit. If therefore it be a Lying, malignant, malicious spirit, then certainly it is the spirit of Satan.

And 1. We have cause to believe that it is a Lying spirit by these evidences following.

1. We find the word of God assuring us that the godly overcome the world, and are such as have laid up their treasure in heaven. And by the rest of their lives, we find the characters of the godly to agree more with them, then with the negligent multitude.

2. We know that their *Religion condemneth* worldliness ; and they hear, and read, and speak against it.

3. They only under God do know their own hearts : and they profess themselves to be contemners of the world, and heirs of a better world. And we find them at least as true of their words in other things, as any other men : and therefore having not forfeited their credit, we are bound to believe them.

4. Especially when we know that you that accuse them are unacquainted with their hearts.

5. And when we read in Scripture and Church History, that the malignant enemies of Christ and his Church have in all ages used the same reproaches against his people, from meer prejudice, and the words of others, and the malice of their hearts.

6. And we our selves do live among them as well as you, and as near them as you : and we see not by them any such thing for which you accuse them. As far as we can judge, it is you that are the worldlings, and their conversation is in heaven, *Phil. 3. 20, 21*. Excepting some hypocrites that creep in among them, as they ever have done, and will do into the Church, till Christ at Judgement shut them out. Moreover we see in the course of their lives, that their speeches are more heavenly then yours, and less

of the world : They can spare time from the world to worship God in their families, & instruct those that are under their charge; which you cannot do. We see they take pains for another world through the course of their lives, which you will not do.

8. To conclude, we see by daily experience, that where you give a penny to any good use, we have many from them. I have oft wondered at the impudence of blind malignant persons in this place. I must needs my self bear witness that in divers collections for charitable uses, we have had from those that profess Religion ten shillings and twenty shillings a man, when we have had from men that are commonly supposed richer, a shilling, or six pence, or a groat, or not a penny. And I can witness that among them there are frequent collections for persons in distress at home and abroad, when we never mention them to the rest of the people, as knowing them so worldly that it is in vain; and we should get a scorn from them sooner then a groat, when the persons whom they reproach as covetous will give many shillings; and that frequently time after time. And for collections at Fasts and Sacraments, all men may see the difference. I would not have mentioned any of these matters, but that the impudency of Calumniators doth in a sort constrain me : For when of my own knowledge we have had this many years more pounds from some of them, then we could have pence from others, for the relief of the poor in voluntary contributions, yet do I frequently hear these worldlings crying out of the covetousness of professors; as if they had brazed their fore-heads, as well as wilfully shut their eyes.

Quest. 8. But yet I would further be informed of you; *To what end is it that you make this objection* ? Is it not with a desire to have a life of holy diligence despised in the world, or thought evil of, or judged needless ? Ask your own hearts, and deal sincerely. And if it be so, is not this the very work of the Devil, which he hath been doing in all ages against the Church, and by which he ticeth souls to hell ?

Quest. 9. And I would desire you to tell me, if covetousness be among them, *whether you are able to charge it upon their Religion or Profession* ? Do they not witness against it as much as any people in the world ? Doth not the Bible which they read cry it down, and threaten damnation to it ? Do not the Books
which

which they read do so too ? Do not the Sermons which they hear and repeat cry it down ? Did you ever hear us preach for covetousness ? say so if you can or dare. There is not a greater enemy to covetousness and all other vices in the world, then Christ, and the Gospel, and Religion which these men profess. If then there should be covetous ones among them, what's this to Religion which teacheth them to abhor it ? Will you blame the best Physitian and remedies that men are sick, when there is no cure but by those remedies ? Will you blame cloathing or fire that men are cold ? Or eating and drinking, because men do consume by some disease ? I tell you, all men naturally are worldlings ; and no man can be cured of that deadly disease, but only those that are cured by the Religion which these men profess.

Quest. 10. And I pray you tell me, *Do you think that the works in which they differ from you are good or bad ?* Is it good or bad to hear Sermons and repeat them for the help of memory, to pray and praise God together, and to live in the Communion of Saints, which in your Creed you profess to believe. If you have the face to say this is evil or needless, you accuse God himself that hath so often commanded it. If it be evil, its long of God that so urgently requireth it, and not of them : But if you dare not say so, but confess it is good, why then do you not imitate them ? What ! will you forbear Good, because others do Evil ? Will you sin against God in one kind, if they do so in another ? We desire you not to joyn with them in evil ? If they deceive, or lie, or oppress, do not you do so : But will you therefore refuse your duty to God ; and therefore destroy your own souls ? It is to God and not to *them* that your duty is necessary. Its God that commandeth it, and God you owe it to : And will you abuse God and rob *him*, because you have hard conceits of men ? Will *you* abuse *him*, because you think *they* do ? And who is it that will have the loss of this but your selves ? The Lord hath witnessed that without holiness none shall see God, *Heb. 12. 14.* And will you neglect an holy life, and shut your selves out of heaven, and damn your own souls, because you think professors are bad ? A wise course indeed. Starve your selves because professors wear cloathes, and famish your selves because they use to eat. This is a wiser trick of the two, then to neglect or refuse an holy diligent life, because they use it.

Quest.

Quest. 11. And if worldliness be so great a sin, I would fain know of you, *Whether in reason you can think that their course or yours is the way to overcome it.* Dare you say that sitting in an Ale-house, or talking of the world, even on the Lords day, is a better course to overcome the world, then hearing and reading the Directions of the Word of God, and praying to God for assistance against the sin that they are guilty of. I see them take pains to learn those Instructions that should cure them of worldliness, and are glad to fasten them in their memory; and I hear them warn each other to avoid it; and begging of God that he would destroy all the remnants of it in their souls: And I see others follow the world, and live a careless life, and use none of these means. Which of these shall I think in reason doth take the course to conquer the world?

Quest. 12. Moreover, if these men are as bad as you make them, then sure they are none of the people of God, but a pack of hypocrites; then they are not Saints indeed. And then the thing that I would know of you is, *Which be the Saints of God, if these be not; and where shall we find them?* I hope you know that God hath his Saints on earth, yea that none but Saints shall be saved: For it is expressed in Scripture over and over, *Heb. 12. 14.* and in many other places. As I said, *The Communion of the Saints* is an Article of your Creed. Tell us then *where they are*, if these be not they. Will you go to the Quakers, or to the Papists, Monks and Nuns for them? Or whither will you go? Or will you say, that such as you are the Saints, that reproach holiness, and refuse to lead an holy life? Is idle worldly discourse a better sign of a Saint, then keeping holy the Lords day, and labouring for salvation? Is ignorance of the Scripture, or neglecting it a greater sign of a Saint, then meditating in it day and night? Read the first *Psalms*, yea all the Scripture, and then judge.

Quest. 13. *Do you think if any of them miscarry, it is because they are too much Religious; or rather, because they are too little?* Surely it is the later. For, as I said, their Religion severely condemneth covetousness: and therefore if they were *more Religious*, they would be *less Covetous*. And he that is most godly, is least worldly: and ordinarily, he that is most ungodly is most worldly.

Quest.

Quest. 14. *Is it not then evident, that other mens sins should move you to be the more Religious and careful of your selves, and not the less? If you see them stumble, you should look the better to your feet, and not cast your selves headlong from the Rock that you should be built upon. You should think with your selves, If such men are so faulty for all the pains they take; how much more pains must I take to escape such faults. If they that run so hard, shall many of them miss of the prize by coming short; it is a mad conceit of you, to think to win it by sitting still, or doing less then they that lost it.*

Quest. 15. *Lastly, I would advise you to consider, Whether God that justifieth his servants, will suffer you to condemn them? And how you can answer the challenge, Rom. 8. 32, 33. And when Christ hath shed his blood to Absolve them, whether is it likely that he will take it well at them that vilifie them? Be it known to the faces of all their enemies, that [The Lord taketh pleasure in his people: he will beautifie the meek with salvation, Psal. 149. 4. The Lord taketh pleasure in them that fear him: in those that hope in his mercy, Psalm 147. 11. He is nigh to all them that call upon him; to them that call upon him in truth, Psalm 145. 18. The Lord preserveth all them that love him: but all the wicked will he destroy. He suffered no man to do them wrong: yea he reproveth Kings for their sakes: saying, Touch not mine anointed, and do my Prophets no harm, Psalm 105. 14, 15. He that toucheth them, toucheth the apple of his eye, Zech. 2. 8. For all their infirmities, its dangerous vilifying a people so dear to the God of heaven. They shall shortly hear that joyful voice, Rev. 12. 10. [Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the Accuser of our brethren is cast down, which accused them before our God day and night.] And then they that joyned with the Accuser in his work, shall be joyned with him in the reward, Mat. 25. 41, 45. The very coming of the Lord to Judgement, will be [to be glorified in his Saints, and to be admired in all them that believe,] 2. Thes. 1. 10. And what then will be the doom of those that vilified them whom Christ will be glorified and admired in, you may read and tremble, in Vers. 6, 7, 8, 9.*

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God, your selves or others, of giving them ground of such reports. And though I know that the wicked are absurd and unreasonable, *2. Thes. 3. 2.* and that you will never be able to stop the mouthes of all such men, till Grace or Judgement stop them; yet see that you *walk circumspectly* in such *evil daies*, and *give no offence to Jews or Gentiles, or the Church of God.* If you are Christians indeed, you cannot take the Riches or Honours of the world to be matters of so much worth or weight, as to be preferred before the honour of your Lord, and the good of souls. It will grieve you more to hear the reproaches of the ungodly, against the waies and servants of God, then all your wealth will do you good. Doth it not go to your hearts to hear poor blinded sinners on all occasions reproaching your holy profession, and saying, [*There are none more proud, and covetous, and unmercifull, then these Professors of so much strictness and holiness.*] Though for the generall, it be a malignant Satanicall slander; yet take heed as you love the honour of God, and of his holy truth and waies, and the souls of men, that you give not occasion of such reproach.

SECT. XXII.

Use: For Consolation and further Perswasion.

HAVING said this much to you for the *Crucifying the world*, and the *using it as a Crucified thing*; I shall here briefly enumerate some of the great benefits, which will follow to your selves where this is done. And this I shall do in order to these two ends conjunctly. 1. That those to whom the world is *crucified* may lay to heart the greatness of the mercy, & be thankful to God that hath done so much for them. There is the greater need of encouragement and comfort to the soul, in our Crucifixion to the world, because it is a state of so much suffering to the body, and a work that requireth so much self-denial and patience. Who will be perswaded to cast all over-board, and forsake all the pleasures and profits of this world, but he that knows of somewhat
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to be got by it that will make him a gainer or a saver in the end? No man will incur so great a loss, and cast himself upon a life of troubles, without some considerable benefit to encourage him. And in the conflict, the heart will be ready to fail, if we have not a cordial at hand for its refreshment. As Christ himself must have an Angel in his agony to comfort him, and when consolation is withdrawn by God, doth feel himself as one forsaken: So all his members in their Crucifixion, have need of these reviving Messengers of God, that seeing the ends and benefits of their sufferings, they may be able to resign their natural wills in a full submission to the will of God, and so to persevere and conquer in their sufferings. They have need of a believing consideration of the Benefits, that they may be daily and hourly furnished against temptations, and may bear those losses and abuses from men, even to the laying down of life, and all things in this world, which flesh and blood is so exceedingly against. He that believeth the faithfulness of the promiser, will hold fast the profession of his faith without wavering, *Heb. 10. 23.* And he that believeth the recompence of Reward, will not cast away his confidence, *Heb. 10. 35.* He that knoweth in himself that he hath in heaven a better and more enduring substance, will endure the greatest fight of afflictions, becoming a gazing stock by reproaches and afflictions, and becoming a companion of them that are so used; and will take joyfully the spoyling of his worldly goods, *Heb. 10. 32, 33, 34.* He that can look to Jesus the author and finisher of his faith, and with him to the joy that is set before him, will endure the Cross, and despise the shame, and run with patience the race that is set before him, *Heb. 12. 1, 2.* He that by faith fore-seeth the Peaceable fruits of righteousness, will bear the chastisement which for the present seemeth not joyous but grievous, *Heb. 12. 11.* All the cloud of witnesses and army of Martyrs, *Heb. 11.* do testify this to us; that it is faith's beholding the benefits and promised blessings, that must enable us to condemn the world, and suffer the loss of all for Christ. Having therefore need of Patience, that after we have done the will of God, we may receive the promise, we have need also of these encouraging helps which must support our patience, that in this Patience we may possess our souls; When impatient men to save the world, do lose their souls, *Heb. 10. 36.* *Luk. 21. 19. Mat. 16: 25, 26.* These considerations are neces-

sary to us in so hard an undertaking, *lest we be wearied and faint in our minds, Heb. 12. 3.* Though we may manfully bear some few assaults, yet when we feel the vinegar and the gall, and the cruelty of the world even piercing not only our hands and our feet, but our very heart, and see them shrink from us that were most obliged to adhere to us, we shall then judge our selves forsaken of God; if we have not the lively sense of these benefits.

As the very thought of *Forsaking all*, doth strike a carnal heart with sorrow, and the work doth over-match all the power of flesh and blood, *Luke 18. 22, 23, 24, 27, 28, 29.* So also the Believer hath need to keep his faith waking and in exercise, that he *may lift up the hands that else will hang down, and the knees that else will be feeble, and may make straight paths for his feet, that the lame may not be turned out of the way, but may be healed, Heb. 12. 11, 12, 13, 14.* For if we hear *Jobs* Messengers, and have not *Jobs* Faith and Patience, we shall not be able heartily to say, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord, Job 1. 21.*

2. My second end in the mentioning of these benefits is; that if yet all that is said before, have not perswaded you to be *Crucified to the world*, at least you may be perswaded by the consideration of the benefits, and of the happy condition of those that are thus mortified; even when they seem in the eyes of unbelievers to be most miserable. To these two ends I shall mention the Benefits.

Benefit 1. **Y** *Our Crucifixion to the world by the Cross of Christ, will be one of the clearest and surest evidences of your sincerity; And so may afford you abundant help for the conquering of your doubts, and the ascertaining your salvation. When on the contrary, an unmortified worldly mind, is the certain and common mark of a miserable hypocrite. I know a melancholy man may be so weary of the world, as to be impatient of his life: But to prefer the Lord and everlasting Life, before it, in our practical Estimation, and Resolution, and Endeavours, is the very point of saving sincerity, and the specifical nature of true Sanctification: And all other marks must be reduced unto this. There is no man so spiritual and heavenly, but while he is here,*

here, hath a mixture of earthliness and carnality : And many a thousand that are earthly and carnal, have *some* esteem of God and Glory , and *some* purposes for them, and *some* endeavours after them : But it is that which is *predominant* that giveth the Denomination. According to that, it is that we must be called either Spiritual and Heavenly , or Carnal and Earthly men.

More particularly , 1. If you look to the Understanding, this Crucifixion to the world is a very great part of the *Wisdom* of the soul. For wherein doth wisdom more consist, then in judging of things as indeed they are, and especially in matters of greatest moment. He therefore that is Crucified to the world, must needs be wise : And , whatever his knowledge or reputation may be , he that wants *this* must needs be a fool. Is that a wise man , that knoweth the times and seasons , and how to do this or that in the world, and knoweth not how to escape damnation , nor where his safety and happiness must be sought ? And is not he a wiser man that can see the snares that are laid for his soul, and so escape the burning Lake : then he that will sell his Saviour and his soul , for a little pleasure to his flesh for a moment ? I make no doubt , but the weakest man or woman, that practically knows the vanity of this world, and the desirable excellencies of God and Glory , is a thousand fold wiser , then the most famous Princes or Learned men that want this knowledge. He never take that man for a fool, that can hit the way to heaven ; nor that for a wise man that cannot hit it. Its the Greatest matters that try mens Wisdom, though childish Wit may appear in trifles.

2. To be Crucified to the world, is the *Certain effect* of a *Living effectual faith*. The dead faith that *James* speaketh of, may move you to so much compassion as to say to the poor, *Go in peace ; be warned and filled, Jam. 2. 16.* But it will not so far loose you from the world, as to perswade you to part with it to supply his wants : At least you will never be perswaded to part with all and follow Christ , till the Belief of a Treasure in Heaven do perswade you to it, *Luke 18. 21, 22.* Can you say from your hearts, [*Let all go, rather then the Love of God.*] And in a case of tryal, do you certainly find, that There is nothing so dear to you, which you cannot part with , for God and the hopes of everlasting life ? This is a sign of an effectual Faith : For nei-

ther nature nor common grace did ever bring a soul so high.

3. It is also a certain evidence of *unfeigned Love*. For wherein is Love so clearly manifested, as in the highest adventures for the person whom we Love, and in the costliest expressions of our Love when we are called to it? Then it will appear that you Love God indeed, when there is nothing else that you prefer before him, and nothing but what you lay down at his feet: When the greatest professors that *love the world*, do shew that the *love of the Father is not in them*, 1 *John* 2. 15. So far as it is loved.

4. To be Crucified to the world, and alive to God, is the very *Honesty*, and *Chastity*, and *Justice* of the soul. This is your *Fidelity* to God, in keeping the holy Covenant that you have made with him in Christ. This is your keeping your selves unspotted from the world, and undefiled by it: When the friends of it live in its Adulterous embracements, *Jam.* 4. 4. Thus do you give the Lord his *own*, even both the creature and your hearts; when worldlings do unjustly rob him of both. This is the great command and request of God, *Prov.* 23. 26. *My Son, give me thy heart.* Give him but this, and he will take it as if you gave him all: For indeed the rest will follow this. But if you give the world your hearts, God will take all the rest as Nothing.

Benefit 2. **T**HE second Benefit is this. If you are truly Crucified to the world, *Your minds will be free for God and his service*; When the minds of worldlings are like imprisoned hampered things. What a toylsome thing is it for a man to travail in fetters, or to run a race with a burden on his back? But knock off his fetters, and how easily will he go? and take off his burden, and how lightly will he run? Do you not *feel* your selves that the world is the clog of your souls? and that this is it that hindereth you *from* duty, and hindereth you *in* duty, and keepeth you from the attainment of an heavenly conversation? When you should chearfully go to God in secret, or in your families, the world is ready to pull you back: Either it calleth you away, by putting some other business into your hands; or else it dulleth and diverteth your Affections, so that you have *no heart to duty*, or *no life in it*; or else it creepeth into your Thoughts

Thoughts in duty, and taketh them off from the work in hand, and makes you do that which you seem not to be doing : And if you shake off these thoughts, and drive them out of your way, they are presently again before you, and meet you at the next Turn. But in that measure as you have Crucified the world, you are freed from these disturbances. The Apostle *Peter* describeth the miserable estate of Apostates, *2 Pet. 2. 20.* to be like a bird or beast that had escaped out of the snare that he was taken in, and after is taken in the same again; Having escaped the pollution of the world, &c. *πάλιν ἐμπλακέντες ἡτῶνται*, they are again entangled therein : as a beast in a snare, that cannot escape or help himself; So *2 Tim. 2. 4.* its said, no man that warreth entangleth himself with the affairs of this life : *ἵνα εἰς σεχτυόμενος ἐμπελέσται*, &c. So that you see that the world is a snare that entangleth mens souls, and holdeth them as in captivity. The table of the wicked becometh a snare to them, and so do all the bodily mercies which they possess.

But the mortified Christian may look back on all these dangers, and say, *Blessed be the Lord that hath not given us as a prey to their teeth : Our soul is escaped as a bird out of the snare of the fowlers ; the snare is broken, and we are escaped, Psal. 124. 6, 7.* Oh with what ease and freedom of mind may you converse with God in holy Ordinances, when you are once dis-entangled from this snare ? Now that which formerly drew off your hearts, and clog'd your affections is Crucified and dead : that enemy that kept your souls from God, and was still casting baits or troubles in your way is dead. As the Apostle saith of sin, *Rom. 6. 7.* *He that is dead is freed from sin*; So I may say of the world : He that is dead to the world, in that measure as he is dead to it, is freed from the world. *Let us therefore lay aside every weight, and the sin that doth so easily beset us; and then we may run with Patience, the race that is set before us, Heb. 12. 1.*

This makes a poor Christian sometimes to live in more content and comfort in the depth of adversity, then he did before in the midst of his prosperity : because, though his flesh hath lost, his soul hath gain'd : though he want the fleshly accommodations which he had, yet the world is now more Dead to him then before ; and so his mind is freer for God ; and consequently more with him. How blessed a life is it to converse with God with
little

little disturbances and interruptions ! A runner in a race is willing to be rid of his very cloathes , that should cover him and keep him warm, because they are a burden and hinderance to him in his race : But the lookers on would be loath to be so stript. Take away prosperity from an unmortified man, and you take away the comfort of his life : When if the same things be taken from the mortified believer, he loseth but his burden. How readily will that man obey that is dead to the world, when he is commanded to do good, to relieve the poor according to his power , to suffer wrongs, to let go his right, to forgive and requite evil with good, to forsake all and follow Christ. When to another man these duties are a kind of *impossibilities* ; and you may as well perswade a Lyon to become a Lamb , or a beast to die willingly by the hand of the Butcher , as perswade an unmortified worldling to these things. They think when they hear them , *These are hard sayings, who can bear them ? Or at least, they are duties for a Peter or a Paul , and not for such as we.* There is a very great part of Christian obedience , that will be easie to you when you are *Dead to the world*, which no man else is able to endure, nor will be perswaded to submit to.

Benefit 3. **A** Nother Benefit of this Crucifixion is this , *The Tempter is hereby disarmed , and he is disabled from doing that against you, which with others he can do.* The Living world is the Life of Temptations. As a Bear for all his strength and fierceness , may be led up and down by the nose , when by a ring the cord is fastened to his flesh : So the Tempter leadeth men captive at his will, by fastening together the world and their flesh. He finds it no hard matter to entice a sensuall worldly mind , to almost any thing that is evil. Bid him lye or steal, and if it be not for shame or fear of men he will do it. Bid him neglect God and his worship, and he will do it. Bid him hate those that hinder his commodity, or speak evil of them that cross his desires, or seek revenge of those that he thinks do wrong him herein ; and how quickly will he do it ? The Devil may do almost what he list, with those that are not Crucified to the world. They will follow him up and down the world, from sin to sin , if he have but a golden bait to tice them. But when the world is

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Crucified to you, what hath he to entice you with ? The cord is broken by which he was wont to bind and lead you. Can you tice a wise man by pins and counters, as you may do a child ? If he would draw you from God, he hath nothing to do it with : for the world by which he should do it, is now dead. If he would tice you to pride, or ambition, or covetousness, or to sinful means for worldly ends, he hath nothing to do it with ; because the world is dead. The Devil hath nothing but a little *money*, or *sensual pleasure*, or *honours* to hire you with to betray and cast away your souls : And what cares a mortified man for these ? Will he part with Christ and heaven for *money*, who looks on *money* as other men do on *chips* or *stones* ? It is the *frame* of mens *hearts* that is the strength of a temptation. To a man that is in *love* with *money*, O what a strong temptation is it, to see an opportunity of getting it by sin ? But what will this move *him*, that looketh on it as on the dirt in the streets ? To a proud man that is tender of his reputation in the world, what a troublesom temptation is it to be reproached, or slighted, or slandered ? and what a dangerous temptation is it to him, to be applauded ? But what are these to him that takes the approbation and applauses of the world, but as a blast of wind ? As Christ saith of himself, *John 14. 30. The Prince of this world cometh, and hath nothing in me.*] that is, He cometh to make his last and strongest assault ; but he shall find no carnall sinfull matter in me to work upon ; and he cometh by his instruments to pericute me to the death : but he shall find no guilt in me, which might make it a glory to him, or a dishonour to me : So in their measure the mortified members of Christ may say : When Satan cometh by temptations, the world is dead by which he would tempt them, and he shall find little of that earthly matter in them, to work upon, and to entertain his seed : and therefore when he afterward cometh by persecution, he will find the less of that guilt which would be the oyl to enlarge and feed these flames. Your innocency and safety lyeth much in this Mortification.

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Benefit 4. **A** Nother Benefit that followeth our Crucifixion of the world, is this, *It will prevent abundance of needless unprofitable cost and labour, that other men are at.* You will not be drawn to run and toyl for a thing of nought : When other men are riding, and going, and caring, and labouring for a little smoak, or a flying shadow, you will sit, as it were, over them, and discern, and pittie, and lament their folly. To see *one* man rejoyce that hath got his prize ; and *another* lament because he *cannot* get it ; and a *third* in the eager pursuit of it ; as if it were for their lives. While they live as if they had forgotten the eternal Life which is at hand ; will cause you to lift up your soul to his praises, that hath saved you from this dotage. The world worketh on the sensual part first, and thereby corrupteth, and as it were brutifieth our very reason ; and the whole course of worldly designs and affairs, even from the glorious actions of Kings and Commanders, to the daily business of the plow-man and the beggar, are all but the actions of frantick men, or mad men. I say, so far as the affairs of the world are managed by this sensuall unmortified principle, a sanctified Believer can look upon them all, as on the runnings or tumults of children or ideots, or on a game at Chests, where wit is laid out to little purpose. Mortification will help you to turn your thoughts, and cares, and labours, into a more profitable course : So that when the end comes, you will have somewhat to shew that you have gained ; when others must complain, that they have lost all their labour, and worse then lost it. What abundance of precious time do other men lose, in dreaming pursuits of an empty, deceiving, transitory world ? When God hath taken off the poise from you, of such unprofitable motion ; and taught you better to employ your time. Many an hundred hours which others cast away upon worldly thoughts, or discourse, or practises, are redeemed by the wise for their everlasting benefit.

Benefit

Benefit 5. **M**oreover this Mortification, Will help you to prevent a great deal of sharp Repentance, which must tell unmortified worldlings of their folly. When they have run themselves out of breath, and abused Christ, and neglected grace, and either lost or hazarded their souls, they must sit down in the end and befool themselves for losing their time and lives for nothing. When God hath given a man but a short life, and laid his everlasting life upon it, and put such works into his hand as call for his utmost wisdom and diligence: What a sad perplexing thought must it be, to consider that all or most of this time hath been cast away upon worldly vanities? If a man shall run away from his own Father, and serve a Master that at last will turn him off with nothing but shame and blows, will he not wish that he had never seen his face? Such a Master all worldlings and sensualists do serve: And he that got most by the world among them, shall wish at last that he had never served it: When the mortified Christian that slighted the world, and laid out his care and labour for a better, may so far escape the bitterness of such Repentings, and be glad that he hath chosen the better part. That is not the best meat that is sweetest in the eating, when afterward it must be vomited up with pain, because it cannot be digested. The sparer dyet of Mortified men, will prevent such after pains and troubles.

Benefit 6. **M**oreover where the world is Crucified, *A great deal of self-tormenting care and trouble of mind will be prevented.* You will not live such a perplexed miserable life, as worldlings do. Even in your outward troubles you will have less inward trouble of soul, then they have in their abundance. *They are like a man that is hanged up in chains alive, that gnaws upon his own flesh awhile, and then must famish.* What else do worldlings but tear and devour themselves with cares and sorrows, and scourge themselves with vexatious thoughts and troubles? If others did but the hundredth part as much to them, against their wills, as they wilfully do against themselves, they would account them the cruellest persons in the world. *Paul saith of men that are in love with money, that while they covet after it, they do not only err from the faith, but also crucify themselves, they pierced themselves through and through, and stab'd their own hearts with many sorrows.* A worldly mind and a melancholly are some kin: The daily work of both is self-vexation, and they are wilfully set upon the stabbing and destroying of themselves. But it is not thus with the Believer so far as he is mortified. Will he vex himself for nothing? Will he be troubled for the loss of that which he disregardeth? The dead world hath not power thus to disquiet his mind, and to toss it up and down in trouble. When it hath power on his body, it cannot reach his soul. *the soul of a dead man feeleth no pain, when the corpse is cut in pieces, or rotteth in the grave: So in a lower measure, the soul of a Believer, being in a sort as it were separated from the body by faith, and gone before to the heavenly inheritance, is freed from the sense of the calamities of the flesh.* *As far as we are Dead, we are insensible of sufferings.*

Benefit 7. **A** Nother Benefit that followeth upon the former is this : *We shall be far better able to suffer for Christ, because that sufferings will be much more easie to us, when once we are truly Crucified to the world.* What is it that makes men so tender of suffering, and startle at the noise of it, and therefore conform themselves to the times they live in, and venture their souls to save their flesh ? but only their over-valuing fleshly things, and not knowing the worth and weight of things everlasting. They have no soul within them but what is become carnal, by a base subjection to the flesh ; and therefore they favour nothing but the things of the flesh. All Life desireth a suitable food for its sustentation. A Carnal Life within, hath a Carnal appetite, and is most sensible of the miss of Carnal commodities : But a Spiritual Life hath a Spiritual appetite : And as Carnal minds can easily let go Spiritual things ; so a spiritual mind, so far as it is such, can easily let go carnal things, when God requireth it. When you are Dead to the world, you will easily part with it. For all things below will seem but small matters to you, in comparison of the things which they are put in competition with. If you are scorned, or accounted the off scouring of the Town, you can bear it ; because with you it is a very small matter to be judged of man, *1 Cor. 4. 3.* If you must endure abuses or persecutions for Christ, you can do it : because you reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed, *Rom. 8. 18.* You can let go your gain, and account it loss for Christ ; yea and account all things loss for the knowledge of him ; and suffer the loss of all things for him, accounting them but as dung, that you may win him, *Phil 3. 7, 8.* *If you knew that bonds and afflictions did abide you, yet none of these things would move you, neither would you account your life it self dear to you, so that you may finish your course with joy, Acts 20. 23, 24.* So far as you are dead to the world, and alive to God, it will be thus with you. When they that are alive to the world are so far from being able to dye for God, that every cross doth seem a death to them. I have many a time heard such lamentable complaints from people that are fallen into poverty, or disgrace, or some other worldly suffering, that hath

given me more cause to lament the misery of their souls then of their bodies. When they take on as if they were quite undone, and had lost their God and hope of heaven, doth it not too plainly shew, that they made the world their God and their heaven?

Benefit 8. **M**oreover if indeed you are Crucified to the world, *your hearts will be still open to the motions of the Spirit, and the motions of further Grace*: And so you will have abundant advantage, both for the exercise and encrease of the graces which you have received. The earthly minded have their hearts locked up against all that can be said to them: Never can the Spirit or his Ministers make a motion to them for their good, but some worldly interest or other doth contradict it, and rise up against it. But what have you to stop your ears when the world is dead? The word then will have free access to your hearts. When the Spirit comes, your *thoughts are ready*, your *affections are at hand*; and all are in a posture to entertain him and attend him: and so the work goes on and prospers. But when he comes to the worldly mind, the thoughts are all from home; the affections are abroad and out of the way, and there is nothing for his entertainment, but all in a posture to resist him and gainsay him. O what work would the preaching of the Gospel make in the world, if there were not a worldly principle within, to strive against it? But we speak against mens Idols, against their Jewels and their Treasure, and therefore against their hearts and natures. And then no wonder if we leave them in the jaws of Satan where we found them, till irresistible merciful violence shall rescue them. But so far as you are mortified, the enemy is dead; contradictions are all silenced; opposition is ceased; the Spirit findeth that within that will befriend its motions, and own its cause; the soul lyeth down before the word; and gladly heares the voice of Christ: And thus the work goes smoothly on.

Benefit

Benefit 9. **M**oreover when once you are Crucified to the world, you are capable of the true spiritual use of it, which it was made for. Then you may see God in it ; and then you may savour the blood of Christ in it : Then you may perceive a great deal of Love in it : And that which before was venomous, and did endanger your souls, will now become a help to you, and may be safely handled when the sting is thus taken out. Before it was the road to Hell : and now there is some taste of heaven in it. The stones and earth are useful for you to tread upon, though they are unfit for you to feed on, or too hard to rest upon. So though the world be unfit to Rest, or feed your souls, it may be made a convenient way for you to travail in. It is unmeet to be Loved, but it is meet to be Used, when you have learned so to use it, as not abusing it. When self is thoroughly down and denyed, and God is exalted, and your souls brought over so clearly to him, that you are nothing but in him, and would have nothing but in and with him, and do nothing but for him ; then you shall be able to see that glory and amiableness in the creature, that now you cannot see. For you shall see the Creator himself in the creature.

Benefit 10. **W**hen once you are truly Crucified to the world, You will have the honour and the comfort of an heavenly life. Your thoughts will be daily steeped in the Coelestial delights, when other mens are steeped in Gall and Vinegar. You will be above with God, when your carnal neighbours converse only with the world. Your thoughts will be higher then their thoughts, and your waies then their waies, as the heaven where you converse is higher then the earth. When you take flight from earth in holy Devotions, they may look at you, and wonder at you, but cannot follow you ; for whither you go, they cannot come, till they are such as you. You leave them groveling here on earth, and feeding on the dust, and striving like children, or rather like swine or dogs, about their meat. When you are above in the Spirit, on the speedy wings of Faith and Love, beholding that face that perfecteth all that perfectly behold

given me more cause to lament the misery of their souls than of their bodies. When they take on as if they were quite undone, and had lost their God and hope of heaven, doth it not too plainly shew, that they made the world their God and their heaven?

Benefit 8. **M**oreover if indeed you are Crucified to the world, *your hearts will be still open to the motions of the Spirit, and the motions of further Grace*: And so you will have abundant advantage, both for the exercise and encrease of the graces which you have received. The earthly minded have their hearts locked up against all that can be said to them: Never can the Spirit or his Ministers make a motion to them for their good, but some worldly interest or other doth contradict it, and rise up against it. But what have you to stop your ears when the world is dead? The word then will have free access to your hearts. When the Spirit comes, your *thoughts are ready*, your *affections are at hand*; and all are in a posture to entertain him and attend him: and so the work goes on and prospers. But when he comes to the worldly mind, the thoughts are all from home; the affections are abroad and out of the way, and there is nothing for his entertainment, but all in a posture to resist him and gain-say him. O what work would the preaching of the Gospel make in the world, if there were not a worldly principle within, to strive against it? But we speak against mens Idols, against their Jewels and their Treasure, and therefore against their hearts and natures. And then no wonder if we leave them in the jaws of Satan where we found them, till irresistible merciful violence shall rescue them. But so far as you are mortified, the enemy is dead; contradictions are all silenced; opposition is ceased; the Spirit findeth that within that will befriend its motions, and own its cause; the soul lyeth down before the word; and gladly heares the voice of Christ: And thus the work goes smoothly on.

Benefit 9. **M**oreover when once you are Crucified to the world, *you are capable of the true spiritual use of it, which it was made for.* Then you may see God in it ; and then you may savour the blood of Christ in it : Then you may perceive a great deal of Love in it : And that which before was venomous, and did endanger your souls , will now become a help to you , and may be safely handled when the sting is thus taken out. Before it was the road to Hell : and now there is some taste of heaven in it. The stones and earth are useful for you to tread upon , though they are unfit for you to feed on , or too hard to rest upon. So though the world be unfit to *Rest*, or feed your souls, it may be made a convenient way for you to travail in. It is unmeet to be *Loved*, but it is meet to be *Used*, when you have learned so to use it, as not abusing it. When *self* is thoroughly down and denied, and God is exalted, and your souls brought over so clearly to him, that you *are* nothing but in him, and would *have* nothing but in and with him , and *do* nothing but for him ; then you shall be able to see that glory and amiableness in the creature, that now you cannot see. For you shall see the Creator himself in the creature.

Benefit 10. **W**hen once you are truly Crucified to the world, *You will have the honour and the comfort of an heavenly life.* Your thoughts will be daily steeped in the Coelestial delights, when other mens are steeped in Gall and Vinegar. You will be above with God, when your carnal neighbours converse only with the world. Your thoughts will be higher then their thoughts, and your waies then their waies , as the heaven where you converse is higher then the earth. When you take flight from earth in holy Devotions , they may look at you, and wonder at you , but cannot follow you ; for whither you go, they cannot come , till they are such as you. You leave them groveling here on earth, and feeding on the dust , and striving like children, or rather like swine or dogs, about their meat. When you are *above* in the Spirit, on the speedy wings of *Faith* and *Love* , beholding that face that perfecteth all that perfectly behold

behold it ; and tasting that Joy , which fully reconcileth all that
 fully do enjoy it : which we must here contend *for* , but none do
 here contend *about* it. What a noble employment have you , in
 comparison of the highest servants of the world ? How sweet
 are your delights in comparison of the Epicures ? O happy souls
 that can see so much of your eternal happiness, and reach so near
 it. Were I but more in your condition, I would not envy Princes
 their glory, nor any sensualists and worldlings their contents, nor
 desire to be their partner. I could spare them their troublesome
 dignities, and their burdensome Riches, and the unwholesome plea-
 sures which they so often surfeit on, and the wind of popular ap-
 plause which so swelleth them : Yea, what could I not spare them,
 if I might be more with you. O happy poverty , sickness or im-
 prisonment, or whatever is called misery by the world, if it be
 nearer Heaven, then a sensual life ! and if it will but advantage
 my soul for those contemplations, which are the employment of
 mortified heavenly men ! Yea if it do but remove the impedi-
 ments of so sweet a life ! I know (by some little , too little ex-
 perience I know) that one hours time of that blessed life , will
 easily pay for all the cost ; and one believing view of God will
 easily blast the beauty of the world, and shame all those thoughts
 as the issues of my dotage , that ever gave it a lovely name , or
 turned mine eye upon it with desire, or caused me once with com-
 placency to behold it, or ever brought it near my heart. O Sirs ,
 what a noble life may you live ! and how much more excellent
 work might you be employed in , if the world were but dead to
 you, and the stream of your souls were turned upon God ? Had
 you but one draught of the Heavenly consolations, you would
thirst no more for the pleasures of the world. Yea did you but
 taste of it , as *Jonathan* of the honey from the end of his rod ,
 (1 Sam. 14. 27.) your eyes would be enlightened , and your
 hearts revived, and your hands would be so strengthened in your
 spiritual warfare, that your enemies would quickly perceive it,
 in your more resolute prevailing opposition of their assaults.
 And experience will tell you , that you will no further reach this
 heavenly life , then you are Crucified to earth and flesh. God
 useth to shew himself to the Cœlestial inhabitants , and not to
 the Terrestrial : And therefore you will see no more of God ,
 then you get above and converse in Heaven : And if faith had
 not

not this elevating power, and could not see further then sense can do, we might talk long enough of God, before we had any saving knowledge of him, or relish of his Goodness. And doubtless, if we must get by faith into Heaven, if we will have the reviving sight of God; then we must needs away from earth: For our hearts cannot at once converse in both. Believe it Sirs, God useth to give his heavenly Cordials, upon an empty stomach; and not to drown them in the mud and dirt of sensuality. When you are emptyest of creature-delights and love, you are most capable of God. And fasting from the world, doth best prepare you for this heavenly Feast. Let Abstinence and Temperance be imposed upon your senses; but command a totall Fast to your Affections, And try then whether your souls be not fitter to ascend, and whether God will not reveal himself more clearly then before. It may seem a paradox that the vallies should be nearer Heaven then the Hills; But doubtless *Stephen* saw more of it, then the high Priests: And *Lazarus* had a fairer prospect thither, from among the dogs at the Rich mans gate, then the Master of the house had at his plentiful table. And who would not rather have *Lazarus's* sores with a fore-sight of Heaven, then the Rich mans fulness without it; yea with the fears of after misery? A Heavenly life is proper to the mortified.

Benefit 11. **M**oreover, those that are Crucified to the world, are most fruitfull unto others, and blessings to all within their reach. They can part with any thing to do good with. They are rich to God and their Brethren, if they be rich, and not to themselves. If a mortified man have hundreds or thousands by the year, he hath no more of it for himself, then if he had a meaner estate. He takes but necessary food and rayment; he shunneth intemperance and excess: Nay he often pincheth his body, if needfull, that he may tame it, and bring it into subjection to the Spirit: and the rest he layes out for the service of God, so far as he is acquainted with his will. Yea his necessary food and rayment which he receiveth himself, is ultimately not for himself, but for God: Even that he may be sustained by his daily bread for his daily duty, and fitted to please his Master that maintaineth him. If they have much they give plenteously:

If they have but little, they are faithfull in that little : And if they have not silver and gold, they will give such as they have, where God requireth it.

But the unmortified worldling, is like some spreading trees, that by drawing all the nurriment to themselves, and by dropping on the rest, will let no other prosper under them. They draw as much as they can to themselves : For themselves is their care and daily labour, *Psal. 49. 18.* They all mind their own things ; but not the things of Christ or their Brethren. *Getting, and Having, and Keeping* is their business ; and as swine, are seldom profitable till they die.

Benefit 12. **T**HE last Benefit that I shall mention is this : If you are now Dead to the world, and the world to you, *your natural Death will be the less grievous to you when it comes.* It will be little or no trouble to you to leave your houses, or lands, or goods ; to leave your eating, and drinking, and recreations ; to leave your employments and company in the world ; for you were dead to all that is worldly before. Surely so far as the Heart is upon God, and taken off these transitory things, it can be no grief to us to leave them and go to God. It is only the remnants of the unmortified flesh, together with the *natural evil of death*, that maketh death to seem grievous to Believers : but so far as they are Believers, and dead to the world, the case is otherwise. Death is not neer so dreadful to them, as it is to others ; except as the quality of some disease, or some extraordinary dissection, may change the case : Or as some desperate wicked ones may be insensible of their misery. How bitter is the sight of approaching death, to them that laid up their treasure on earth ; and placed their happiness in the prosperity of their flesh ? To such a fool as Christ describeth, *Luke 12.* that saith to himself, *Soul take thy ease, eat, drink and be merry ; thou hast enough laid up for many years.* How sad must the tidings of death needs be to him that set his heart on earth, and spent his daies in providing for the flesh, and never laid up a treasure in heaven, nor made him friends with the Mammon of unrighteousness, nor gave not diligence in the time of his life to make his Calling and Election sure ? To a worldly man, that sets not his heart and hopes above,

above, the face of death is unspeakably dreadful. But if we could kill the world before us, and be dead to it now, and alive to God, and with *Paul, die daily*, it would be a powerful means to abate the terrours, and a certain way to take out the sting, that death might be a sanctified passage into life. So much of the Benefits of Mortification.

AND now what remains, but that you that are Mortified Believers, receive your Consolation, and consider what the Lord hath done for your souls, and give him the praise of so great a mercy : Believe it, it is a thousand-fold better to be Crucified to the world, then to be advanced to prosperity in it ; and to have a heart that is above the world, then to be made the possessor of the world.

And for you that yet are strangers to this mercy, O that the Lord would open your hearts to consider where you are, and what you are doing, and whether you are going, and how the world will use you, and how you are like to come off at last, before you go any further, that you may not make so mad a bargain, as to gain the world and lose your souls. O that you did but thoroughly believe, that it is the only wise and gainful choice, to deny your carnal selves, and forsake all and follow Christ, in hope of the heavenly treasure which he hath promised. And let me tell you again, as the way to this ; That though melancholly may make you weary of the world, and stoicall precepts may restrain your lusts ; yet it is only the power of the Holy Ghost, the Cross of Christ, the belief of the promise, the Love of God, & the Hopes of the everlasting invisible Glory, that will effectually and savingly Crucifie you to the world, and the world to you. It is a Lesson that never was well taught by any other Master but Christ, and you must Learn it from him, by his Word, Ministers and Spirit in his School, or you will never Learn or Practise it aright.

The second PART: Of the *CHRISTIANS* Glorying.

SECT. XXIII.



AVING thus dispatched the first part of my *subject*, concerning a Christians *Crucifixion to the world, by Christ and his Cross* : I come to the second Part concerning the *Glorying of a Christian*. The Iudaizing Teachers did Glory carnally, even in a carnall worship, and carnall priviledges, and in the carnall effects of their Doctrine on their Profelytes : but *Paul* that had more to Glory in then they, doth disclaim and renounce all such Glorying as theirs, and owneth and professeth a contrary Glorying, even in the Cross of Christ and his Mortification. The Observation to be handled is; that,

True Christians must with abhorrency renounce all Carnal Glorying; and must Glory only in the Cross of Christ, by whom the world is Crucified to them, and they unto the world.

In handling this, I shall briefly shew you, 1. What is *included*, or what we *may Glory in*. 2. What is *excluded* : or what we *may not Glory in*. For the former, here are two things expressed in the Text, in which a Christian may and must Glory : 1. The Cross of our Lord Jesus Christ. 2. Our Crucifixion to the world hereby. So that the Positive part of the Doctrine containeth these two branches, which I shall handle distinctly, before I speak to the Negative part.

1. *True Christians that are Crucified to the world and the world to them by the Cross of Christ, may and must Glory therein.*

2. *It*

2. Yet so, as that their *Glorying* must be principally in *Christ*, and their own *Mortification* must be *Gloryed* in, but as the fruit of his *Cross*.

For the first Part, it must be understood with these necessary limitations.

1. As *Glorying* signifieth a *self-ascribing* and *Proud conceit* of our own *Mortification*, and is contrary to *Christian self-denial* and *humility*, and *Glorying* in *God*, so we must take heed of it and abhor it.

2. As *Glorying* signifieth any outward expression of this inward pride, either by words or deeds, we must also avoid it with abhorrence.

3. So must we also do by all *unseasonable offensive ostentation* which may seem to others to savour of *Pride*, though indeed it proceed from a better cause.

4. But as *Glorying* signifieth the apprehension of the Good of the thing, and our Benefit by it, and the due Affections of Content, and Joy, and Exultation of mind that follow thereupon, thus must a Christian *Glory* in his *Mortification* by the *Cross* of *Christ*. We commonly call this act, a *Blessing of our selves* in the apprehension of our case. As the carnal ungodly world do *Bless themselves* in their Possessing carnal things; so may a Christian bless himself that he is Crucified to them: that is, he may rejoyce in it as a great blessing of *God*, that tendeth to further blessedness.

5. And when we are called to it, we may express to others our *Glorying* herein. But so as that we give the *Glory* to *God*; and not to our own corrupted wills.

6. And when we are called hereto, we must do it very cautiously; as *Paul* doth, 1 *Cor.* 4. 4. [*I know nothing by my self, yet am I not hereby justified.*] Signifying that we do it with holy intentions for the good of the hearers and the honour of *God*, as he doth, 1 *Cor.* 4. 1, 2, 6, 8. to the end. And 2 *Cor.* 2. 5, 6, &c. 1 *Cor.* 9. throughout. 2 *Cor.* 3. 1, 2, &c. And we must so do it as to confess it is like to folly, it being the custom of proud fools to be boasters of themselves: And so *Paul* when he is called to mention his priviledges, calls it his *folly* in this sense, 2 *Cor.* 11. 1, 17, 19, 23. lest others should be encouraged to sinfull boasting by his example, if he did not brand it by the way with the note of

solly ; though it was but *materially* so in him (being the matter that folly is by others exprest in) but formally in the proud.

2 **H**AVING told you , How we may Glory in our own Mortification, I shall next give you the proof of the point , that we *may* so do.

And first it is proved by the example of *Paul* himself, both here in my Text, and in many other places. 2 Cor. 5. 11, 12, 13. 2 Cor. 11. throughout. 2 Cor. 12. throughout. *Vers. 5, 6. Of such a one will I glory ; yet of myself I will not glory, but in mine infirmities :*] that is, not in any thing that seemeth to advance me in the eyes of the world, lest it should seem a carnal Glorifying, or men should be drawn thereby to overvalue me ; but in such things as men rather pittie or villifie for , even my worldly meanness, and contemptibleness, and sufferings for Christ ; though before God these are honourable, and therefore I will glory in them openly, as secretly I may do in all other graces. So it followeth, [*For though I would desire to Glory , I shall not be a fool : for I will say the truth. But now I forbear , lest any man should think of me above that which he seeth me to be , or that he heareth of me.]* And so *Vers. 9, 10, 11. [Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me]* (that is, that my Glorifying may magnifie that Power of Christ that is manifest in sustaining me, and not my self :) therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions , in distresses for Christs sake : for when I am weak, (that is, in the flesh and the eye of the world) then am I strong, (that is , in the Spirit, and the work of Christ) I am become a fool (that is , like a fool) in Glorifying : Ye have compelled me : For I ought to have been commended of you ; For in nothing am I behind the very chiefest Apostles , though I be nothing.] Yea 1 Cor. 9. 15. he saith, he [*had rather die then any should make his glorying void*] concerning his self-denial for the advantage of the Gospel.

2. I also prove it thus. We may and must glory in the *blessed effects of the blood of Christ*. Or else we shall not give him his honour. But our own Mortification is one of the blessed effects of the blood or Cross of Christ: therefore we may & must glory in it.

3. We

3. We may and must glory in the *certain tokens of the Love of God*. But our own Mortification is one of the certain tokens of the Love of God : therefore we may and must glory in it.

4. We may and must Glory in *Christ dwelling in us* ; and the *effects* of his indwelling. For if we may glory in Christ Crucified, then also in Christ as our Head, to whom we are united, and from whom we receive continual influence and communication of graces : But our own mortification is the certain fruit of Christ dwelling in us : therefore we may glory in it.

5. We may glory in *the image of God* upon our souls. For as it is our glory, so it is the livelyest representation of God himself. But our Mortification is part of Gods Image upon us : therefore we may glory in it.

6. We may glory that we are *the temples of the Holy Ghost*, and that the *Spirit* of Christ is in us, and we may glory in his fruits and works. But our Mortification is a principal fruit of the Spirit, which sheweth that he dwelleth in us : therefore we may glory in it.

7. There is no doubt but Christians may glory in the *cessation of their sin against God*, and that as to the dominion of sin, they do not dishonour him, by breaking his Laws, abusing his Son, his Spirit, and his Mercies as formerly they did. But all this is contained in our Mortification : therefore we may glory in it.

8. No doubt but we may glory in the *Honour of God*, when his wisdom, and goodness, and power are demonstrated, to the confusion of his foes and the encouragement of his people ; but this is done in the Mortification of his Saints. In them he conquereth ; and in him that loveth them they are super-victors, *Rom. 8. 37*. If we must glorifie the workman, as such, then must we also glorifie the work. If *Moses* and all *Israel* must sing such a song of praise to God for overthrowing *Pharaoh* and his Host in the red Sea ; much more must we sing his praise that conquereth Satan and all our corruptions : And the work it self must be magnified in order to the Conquerours praise. If *Deborah* must sing Gods praises for the conquest of weak men, much more must we, for the conquest of the world by faith, and for subduing the powers of darkness to us. There is more of Gods love and power seen in the Spiritual victories of a poor mortified Christian, that

is taken no notice of or despised in the world, then in the bodily conquests of the famous Princes of the world, who, most of them perish everlastingly after all, because they are conquered by the world and their own flesh.

Though it be the design of the Devil and the slanderous world to obscure or villifie the work of grace on the souls of the sanctified, yet must it be the care of Believers to counter-work them, and maintain and manifest the lustre of that grace, to the glory of the author. He that magnifieth the Cure doth honour the Physician; but he that slighteth or disregardeth it doth dishonour him. To debase the work of Creation is a reproach to the Creator; yea to over-look it and not admire and magnifie it, is an injury to him: To villifie the work of the Redeemer, is horrible infidelity and ingratitude: and to slight it, and not to magnifie it, is damnable. And must it not be so then to villifie or not to magnifie the works of the Sanctifier? Why should it not be our duty to magnifie the work of Sanctification, as well as the work of Creation and Redemption? Especially when it is the end which the other do tend to, and that without which we are incapable of sincere magnifying either Creation or Redemption?

9. It is certain that we may Glory in the *healing of our diseases*, and *recovery of* our depraved miserable souls. He that must be sensible of his sin, must needs be sensible of the mercy of the deliverer. It cannot be that we should be obliged to mourn for sin, and yet may not Glory in our deliverance from it. Nature it self constraineth us to lament the known unhappiness of our souls, as well as the wounds and calamities of our bodies: And therefore the same nature must needs teach us to rejoyce and glory in our spiritual recovery.

10. If we may Glory in our *Remission or Justification*, then by *proportion or parity of reason*, we may also glory in our *Mortification*. For both are ours by gift, and neither are deserved by us. But it is past doubt that we may glory in our Pardon or Justification: therefore we may also glory in our Mortification.

11. Undoubtedly we may glory in the *ruine of the enemies of Christ and us*. How can a souldier be obliged to fight, and not to glory in the victory or good success? But our Mortification is the ruine of Christs enemies and ours; therefore we may glory in it.

12. We

12. We may glory in that which tendeth apparently to *the good of our Brethren*, yea to the *common good of Church and Common wealth*, For he that is bound to Love his Brother, and the Common-wealth; is bound to rejoyce and glory in their benefits. But certainly the mortification of every individual member, doth tend to the good of each part, and of the whole. Oh how profitably should we converse together if it were not for this sin! How peaceable, and edifying, and comfortable would our conversation be, to all about us? We should not then tempt them to sin by our example; nor disturb the peace of families or neighbourhoods by the distempers of our souls and lives; nor draw down Gods judgements on the places where we live. No wonder if all about them, be the worse for one unmortified man; and if the Ship be in sudden danger till *Jonah* be cast over-board: or if *Israel* be dismayed for *Achans* sin. And all that are about them may fare the better for a mortified Believer. In this respect therefore we must glory in our mortification.

13. It is certainly lawfull to glory in that which is the *earnest of our heavenly everlasting glory*, or a note or evidence of our title to it. For it cannot be, that Felicity can be desired as Felicity, which is with our highest affections and endeavours, but we must needs glory in that which assureth us that we shall attain it. But our Mortification is a certain sign of our title to it, and an earnest of it: And therefore we may justly glory in our Mortification.

14. Lastly, it is undoubly meet that we glory in that which is *Pleasing to God our Father*. For the Pleasing of him is our ultimate end; and the doing of his will is the whole work of our lives. And therefore if we may not glory in that, we may glory in nothing at all. Even Christs own Sacrifice, and Merits, and holy Life are therefore to be extolled, because they were fully Pleasing unto God: and the full Commendation which the Father giveth him was [*This is my beloved Son, in whom I am well pleased*] *Matth. 3. 17.* Now it is certain that God is *pleased* also with the mortified souls and lives of his people, and that through Christ they are amiable and acceptable to him. *1 Cor. 7. 32. 1 Thes. 4. 1. 2 Tim. 2. 4. Heb 13. 16.* They that walk with God by faith, have *this testimony*, as *Henoch* had, *that they please God*, *Heb. 11. 5:* [*Beloved, if our heart condemn us not,*

then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight,] 1 John 3. 21, 22. To this end is all our wisdom and knowledge, that we may walk worthy of the Lord in all well-pleasing, being fruitful in every good work, Col. 1. 9, 10. He is not a Christian that Rejoyceth not in that which is pleasing to the Lord. *The Righteous Lord Loveth righteousness*, Psal. 11. 7. *And he Loveth a chearfull giver*, 2 Cor. 9. 7. And shall we not glory in that which is beloved of God? You see then the truth of the point is most evident.

SECT. XXIV.

Use 1.

THE first Use that we shall make of this part of the Observation (before we proceed to the explication of the other parts) is, To inform us of the mistake and injurious dealing of some misguided ones, commonly called Antinomians, who tell us, that we must look at nothing in our selves, nor fetch comfort from it, and earnestly exclaim against the Preachers of the Gospel for teaching men to look at any thing in themselves, and to take comfort from the Evidence of their graces, and tell us that we must look to Christ alone, and call all those Legall Preachers or Professors that be not of their mind in this. But you may see by what is said before, that they speak against the clearest fullest Evidence; and that the whole stream of Scripture, beareth down their opinion. And therefore it is sad, that when they go against the light of the Sun, they should be so confident as to accuse their Brethren of darkness, and so rash as to censure them as Legalists and ignorant of the righteousness of Christ.

Let us a little distinguish, and all the mists of their accusations will vanish, and the case will be clear. 1. We must distinguish between [*Carnal Self*] which we are called in Scripture to deny. And [*Self*] as it signifieth our personal being; And this we are commanded in Scripture to Love and Cherish. For we must Love our neighbours but as our *selves*, and a man must cherish and nourish his wife but as his own body, and love her but as *himself*;
for

for no man ever yet hated his own flesh, *Eph. 5. 28, 29, 33.* And [*Self*] in the third sense, as taken for Renewed *Self*, that certainly none is bound to hate.

Now in the first sense its true that we must look at Nothing in our *selves* for comfort; that is, at nothing in our carnal selves. But of *self* in the other two senses, we must further enquire.

2. We must distinguish between that which is both *in our selves* and *of our selves* originally, and that which is *in our selves*, but not *of our selves*, but of God by Christ: Or only of our selves in subordination to Christ. The former sort we have small reason to glory in, for it is our sin and shame. But the later we may glory in; for the glory redoundeth to the author.

3. We must distinguish between Looking at something in our selves with a mistaking eye, as judging it Meritorious, or to be more our own then it is. And looking at it with a right judgement, and saying of it no more then what is true. In the later sense we may look at it and glory in it, but not in the former.

4. And we must distinguish betwixt a Glorifying that is terminated ultimately in our selves, or is accompanied with any undue ascribing to our selves. This is no doubt unlawful: And a Glorifying which tendeth to God and is terminated in him, and giveth no honour to any creature but what God giveth them, and what is in a due appointed order to Gods honour. And this Glorifying is a duty, and by all Christians to be carefully performed.

If any that peruse these lines be tainted with this weak mistake, let them consider, besides what is said before.

1. Is it just or pious that Christ should lose the honour of his mercies, meerly because he hath bestowed them on us? Doth that make them no mercies: Or rather make them the greater mercies? Shall his grace be villified, because he makes thy soul the subject of it? Why then it seems you would have thanked him more to have kept his mercy to himself.

2. Is Christ ever the less Christ, because he dwels in the hearts of Believers? *Eph. 3. 17.* And will you pretend to honour Christ without you, and deny him his honour within you, even because he is within you? Yea and will pretend that it is for the honour of Christ thus to dishonour him? and tell men that they

then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight,] 1 John 3. 21, 22. To this end is all our wisdom and knowledge, that we may walk worthy of the Lord in all well-pleasing, being fruitful in every good work, Col. 1. 9, 10. He is not a Christian that Rejoyceth not in that which is pleasing to the Lord. The Righteous Lord Loveth righteousness, Psal. 11. 7. And he Loveth a chearfull giver, 2 Cor. 9. 7. And shall we not glory in that which is beloved of God? You see then the truth of the point is most evident.

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Use 1.

THE first Use that we shall make of this part of the Observation (before we proceed to the explication of the other parts) is, To inform us of the mistake and injurious dealing of some misguided ones, commonly called Antinomians, who tell us, that we must look at nothing in our selves, nor fetch comfort from it, and earnestly exclaim against the Preachers of the Gospel for teaching men to look at any thing in themselves, and to take comfort from the Evidence of their graces, and tell us that we must look to Christ alone, and call all those Legall Preachers or Professors that be not of their mind in this. But you may see by what is said before, that they speak against the clearest fullest Evidence; and that the whole stream of Scripture, beareth down their opinion. And therefore it is sad, that when they go against the light of the Sun, they should be so confident as to accuse their Brethren of darkness, and so rash as to censure them, as Legalists and ignorant of the righteousness of Christ.

Let us a little distinguish, and all the mists of their accusations will vanish, and the case will be clear. 1. We must distinguish between [Carnal Self] which we are called in Scripture to deny. And [Self] as it signifieth our personal being; And this we are commanded in Scripture to Love and Cherish. For we must Love our neighbours but as our selves, and a man must cherish and nourish his wife but as his own body, and love her but as himself; for

for no man ever yet hated his own flesh, *Eph. 5. 28, 29, 33.* And [*375*] in the third sense, as taken for *Renewed Self*, that certainly none is bound to hate.

Now in the first sense its true that we must look at Nothing in our *selves* for comfort; that is, at nothing in our carnal selves. But of *self* in the other two senses, we must further enquire.

2. We must distinguish between that which is both *in our selves* and *of our selves* originally, and that which is *in our selves*, but not *of our selves*, but of God by Christ: Or only of our selves in subordination to Christ. The former sort we have small reason to glory in, for it is our sin and shame. But the later we may glory in; for the glory redoundeth to the author.

3. We must distinguish between Looking at something in our Selves with a mistaking eye, as judging it Meritorious, or to be more our own then it is. And looking at it with a right judgement, and saying of it no more then what is true. In the later sense we may look at it and glory in it, but not in the former.

4. And we must distinguish betwixt a Glorifying that is terminated ultimately in our selves, or is accompanied with any undue ascribing to our selves. This is no doubt unlawful: And a Glorifying which tendeth to God and is terminated in him, and giveth no honour to any creature but what God giveth them, and what is in a due appointed order to Gods honour. And this Glorifying is a duty, and by all Christians to be carefully performed.

If any that peruse these lines be tainted with this weak mistake, let them consider, besides what is said before.

1. Is it just or pious that Christ should lose the honour of his mercies, meerly because he hath bestowed them on us? Doth that make them no mercies: Or rather make them the greater mercies? Shall his grace be villified, because he makes thy soul the subject of it? Why then it seems you would have thanked him more to have kept his mercy to himself.

2. Is Christ ever the less Christ, because he dwells in the hearts of Believers? *Eph. 3. 17.* And will you pretend to honour Christ without you, and deny him his honour within you, even because he is within you? Yea and will pretend that it is for the honour of Christ thus to dishonour him? and tell men that they

deny or overlook it, because they admire him within them, as well as without them? If Paul say, [I have laboured more abundantly than they all] and add when he hath done, [Yet not I, but the Grace of God, which was with me; and by the grace of God I am what I am; and his Grace which was bestowed on me was not in vain,] 1 Cor. 15. 10. will you tell him that he exalteth himself against Grace? No: but he exalteth Grace in himself. Paul travailed in birth of the Galathians till Christ were formed in them, Gal. 4. 19. And must not he and they observe and honour Christ in them after all this travail, If we glory that we [are Crucified with Christ, and that we live] we alwaies add or understand [yet not we, but Christ liveth in us, and the life which we now live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us, Gal. 2. 20.] And is it a dishonour to Christ to acknowledge him in us, and to say that we Live by him?

3. Was it not the very end of Christs death to save his people from their sins? Mat. 1. 21. and to bring them from darkness to light, and from the power of Satan unto God? Acts 26. 18. and did he not give himself for us, that he might redeem us from all iniquity, and sanctifie to himself a peculiar people, zealous of good works, Tit. 2. 14. Did he not therefore die for all, that they which Live, should not henceforth live unto themselves, but unto him that dyed for them, and rose again? 2 Cor. 5. 15.] [When he ascended up on high, he led captivity captive, and gave gifts unto men.] To what end? [For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the Father, and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, that henceforth we be no more children, &c.] [Christ loved the Church, and gave himself for it, that he might sanctifie it, and cleanse it by the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.] Abundance of such passages in Scripture do assure us that the Holiness of the Saints was the End that Christ intended in his death. If therefore you teach men that they must not look at the End, in effect you teach them that they must not look at the Means. If they must not rejoyce in the fruits of Christs death, they must not rejoyce in his death.

death it self : For in it self considered , his death was not matter of Joy, but of Sorrow : but it is for the sake of the effects that we must rejoyce in it. It is a dishonour to the sufferings and merits of Christ, to obscure or make light of the *ends and effects* of them. And they that will Glorifie the blood of Christ, must Glorifie its effects on the souls of men. Who is it that more honoureth the Physician ? he that magnifieth the cure, or he that villifieth it, or makes nothing of it ? as was aforesaid.

4. Doubtless we must observe and Glory in that which *all the world* must observe and glorifie God for : and that which will be the matter of our Redeemers honour at the last day ; yea the magnifying of himself therein is the end of his coming. But such is the holiness of the Saints. They that *see their good works must glorifie our Father which is in heaven*, Mat. 5. 16. And Christ shall come to be Glorified in his Saints, and admired in all them that believed, even because they believed the Gospel, 2 Thes. 1. 10. Read also ver. 11, 12.

5. The Holiness of the Saints is called their *participation of the Divine nature* ; (as 2 Pet. 1. 4. is commonly expounded and it seems more agreeable to that which followeth , then to expound it of a Relative participation of the Divine nature in Christ without us.) This is given to them that *escape the corruption that is in the world through lust*, 2 Pet. 1. 4. And will you overlook the *Divine Nature*, and refuse to honour it, and this on pretence, that it is a wrong to Christ ? Take heed lest by your doctrine you make Christ an enemy to God and holiness, who came into the world to do his Fathers will, and to recover sinners by sanctification from the world to God.

6. It is the great sin of the Devil and wicked men , to wrong and dishonour Christ in his Saints , and when he himself is out of their reach , they persecute him in his members ; and those that love not and relieve not these , shall be judged as not loving and relieving Christ. It is certainly our duty then to do contrary to them, and to love and admire Gods *graces in the Saints*, and to observe and honour Christ within them.

7. What comfortable use can we make of the promises, if we must not look at those Evidences in our selves that prove our interest in them. God hath promised , that *If we confess with the mouth the Lord Jesus, and believe in the heart that God raised him*

from the dead, we shall be saved, Rom. 10. and that he that believeth shall not perish, but have everlasting life, John 3. 16. If you say with the Papists, that no man can tell whether he be a true Believer or not: then you make the promise vain; For what good will it do any man to know that heaven is promised to Believers, if it cannot be known whether we are Believers or not: But if you confess that it may be known, why should we so despise the comfort of the promise as not to search after and observe the qualification, which must evidence that it is ours? Will you apply this promise to all, or to some, or to none? If to none, then its made in vain. If to all, you will deceive the most. I mean if you absolutely promise them the benefit. For it is not all that are Believers, nor all that shall have everlasting life. You dare not absolutely tell all men in the world, that they shall not perish. It must needs therefore be the proper benefit of some: and how will you know but by the Text who those are. There is no way of applying it, that the Text or common reason will allow of, but by discerning that we are Believers, to conclude thereupon that we shall not perish. If you say that all are bound to believe that they shall not perish, I answer, then most should be bound to believe a falshood; which cannot be. They are only bound to believe the truth of the Gospel, and accept of Christ as offered therein, and then discerning this faith in themselves to conclude that they shall be glorified.

8. Should we not observe the *lower mercies* that we possess, it were great unthankfulness: much more to overlook the *special mercies* that accompany salvation. We must bless God for the very health and strength of body that is within us; for our understandings and memories: How much more for the graces that are within us.

9. Our Mortification is part of our *Salvation*: and our Holiness is a beginning of our Happiness; and when we come to heaven we shall be perfected herein. If therefore we may not take comfort in this, we may not take comfort in heaven itself, which is the perfection of it.

10. Lastly consider, that Sanctification is that *mercy that makes us capable of glorifying God for the rest of his mercies*, and receiving the comfort of them. An unsanctified man cannot give any honour sincerely to Christ. And may we not observe and glory in

in that mercy, that enableth us to give God the glory of *all* mercies ? Can it be a wrong to Christ, to rejoyce in that without which we can do *nothing but wrong him* ? and to take comfort in that, without which we are incapable of true comfort ?

By this time I hope it is evident to you, that it is an injurious dealing against Christ and his Saints, for any to reproach them for Glorifying in Gods graces, even that they are Crucified to the world, and the world to them.

SECT. XXV.

Use 2.

FROM hence also many disconsolate Christians may see their error, who cannot Glory in a *Mortified* state. They can see matter of comfort in a state of *exaltation*, when they perceive themselves prosper in all that they undertake, and find a present answer of their prayers, and enjoy the sense of the Love of God : but to be Crucified to the world and the world to them, doth seem to them but an uncomfortable state, and they cannot see the greatness of the mercy. It is easie to perceive the excellency of those mercies that participate of the ultimate End, and are known by proper fruition, and have nothing in them but pure sweetness and delight : And therefore a state of Joy declareth it self : But as for those mercies that have the Nature of a Means, whose excellency is in order to their end, and those that have some wholsom bitterness mixt ; because they are less grateful to sense, and valued only by faith, therefore we are too prone to overlook their worth, and to neglect the comforts which the consideration of them might afford us, and so to deny God the thanks that is his due. Every sensual man can rejoyce in the *having* and *enjoying* of outward prosperity : And every Christian can rejoyce in the *fruition* of God, whether in foretaste here, or in fulness hereafter : But to rejoyce in the absence of worldly prosperity, in that we are dead to it and have learned to set light by it ; and to Rejoyce in the absence of God, in that we have hearts that are set upon him, and cannot be satisfied without him, and are desiring after him, and in progress towards him, and hope

hope ere long that we shall be with him ; this is the joy that must be expected by believers here on earth.

Though an *Enjoying* foretaste may now and then afford them a feast, yet is it this *Believing, desiring, seeking* Joy that must be their ordinary sustentation : And if in this world they have no other, they have cause to be abundantly thankful for this.

To *Rejoyce in the fruition of God*, (especially when it is full) is the part of the Glorified Saints in heaven. To *Rejoyce in the creature* as accommodating their flesh, is the Joy of the Carnal Unsanctified here on earth (A remnant of which is in the imperfect Saints.) To *rejoyce in meer outward Ordinances and the false conceits of special Grace*, is the Joy of hypocrites and common professors. To be *without Joy* is the part of some of the ungodly under the terrours of their consciences, and of true Christians that know not their own sincerity, or are under some great desertions of God. To be *out of all hope and possibility of Joy*, is the part of the Devil, and damned men. But to *Rejoyce in the true mortification of the flesh*, and in the holy contempt of worldly things, and in the *desires and hopes of the glory to come*, this is the part of the Saints on the earth ; and the present joy that cometh by believing. And this kind of joy is most suitable to our present condition : as *Fruition* is suitable to our Heavenly End. The comforts of travellers is not of the same kind with those of a man that is at home. He that is at home would have his wealth about him. But you would not carry your houses with you in your journey, nor would you drive your cattle with you, or carry all your goods and riches with you : A traveller would have as fair a way as he can get, and as good a guide, and necessities for his journey, and no more, but all the rest he would have at home, that he may find it when he comes thither. It is his benefit in the way, to *want* no more, and to *have* no more : For the more he needeth, and hath, the more he must be burdened and troubled. Mark the descriptions of our present blessedness that you find in the Scriptures, and you may see that they consist in our present Mortification to things below, and desires and hopes of things to come, rather than in a state of enjoyment here, whether it be of the *world* or of *God*. Though still the reason of our Blessedness in a *mortified* estate, is the tendency that it hath to a *glorified* estate ; because it is the way to that, *Mat. 5. 3.*

[Blessed

[*Blessed are the poor in Spirit.*] It is not [*Blessed are the worldly rich* : Nor *Blessed are the Glorified only.*] But the reason is, [*For theirs is the Kingdom of heaven*] that is, in title ; but not in possession. ver. 2. [*Blessed are they that mourn.*] And why are mourners blessed ? [*For they shall be comforted.*] Luk. 6.24, 25. *Wo unto you that are Rich* , for ye have received your consolation : *Wo unto you that are full*, for you shall hunger : *Wo unto you that laugh now*, for you shall mourn and weep : *Wo unto you when all men speak well of you, &c.*] that is, *Wo to you that place your comfort and felicity in Riches, and Fulness, and Mirth, and the Applause of men* : Yea though you possess the things you desire , yet wo to you , because you shall miss of the true and durable felicity.] Thus also run all the rest of the blessings in *Matth. 5.* [*Blessed are the meek* ; *Blessed are they that hunger and thirst after righteousness* ; *Blessed are the merciful* ; *Blessed are the pure in heart* ; *Blessed are the peace-makers* ; *Blessed are they which are persecuted for righteousness sake* ; *Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake* :] that is, When you are so firm in the faith , and so far in love with me, and the heavenly reward , that you can bear all these revilings , and slanders, and persecutions, you are *Blessed* even when the troubles are upon you.] So that you see here , that our present Blessedness consisteth in Mortification to present things, and Hope of future : And from the future the Reason of our present blessedness is fetcht : [*They which hunger and thirst after righteousness shall be filled* : *The merciful shall obtain mercy* : *The pure in heart shall see God* : *The peace-makers shall be called the children of God* : *The persecuted shall have the Kingdom of heaven.*] Indeed to the meek it is promised in present , that [*they shall inherit the earth* ;] as *Psal. 37. 11.* had before said : that is, It shall afford them accommodations for a travailer , which is all that is desirable in it, or can be expected from it : For godliness hath the promise of this life, and of that to come, *1 Tim. 4. 8.* Yea moreover there is a special promise to the meek, above those godly persons that are most wanting herein : For their passage through this world to heaven shall ordinarily be more peaceable and quiet to them then other mens : They do not so molest their own minds, and vex themselves, nor make themselves troubles,

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nor provoke others against them, as the passionate do; and commonly they are either loved, or pittied, or easlyer dealt with by all.

So that you may see throughout the Gospel, that our present blessedness is in Mortification and Hope, as the way to our future blessedness, which consisteth in fruition. And therefore it is a very great error in Believers, when they overlook the blessedness of a Mortified state, and can see little in any thing but sensible fruition and rejoycings. When you are low in afflictions, and grieved for your corruptions, and fill the ears of God and men with your complaints, though you have not then the joyful sense of the Love of God, yet me thinks you might easily perceive your Mortification; And will that afford you no refreshing? Do you not feel that you are Crucified to the world, and your desires after it are languid and life-less? Can you not truly say that the world is Crucified to you, and that you look on it but as a Carcase; as an empty, lifeless, and unsatisfactory thing? Would you not gladly part with it for more of Christ? Could you not let go credit, and wealth, and friends, so that the Kingdom of God might be more advanced within you, and you might live more in the Spirit by a life of faith? Could you not be content to be poor in the world, so that you might but be rich in faith, and heirs of the Kingdom which God hath promised to them that love him? Why do you not then consider what a blessed condition you are in, and that your Mortification is a Mercy that leadeth to salvation, and as sure a token of the Love of God, as your most sensible joyes? Did you ever mark and conscionably practise that command of Christ, *Mat. 5. 12.* to the persecuted, reviled, slandered Believers; [*Rejoyce and be exceeding glad (mark what a frame your Saviour would have you live in) for great is your reward in heaven: for so persecuted they the Prophets which were before you.*] So when you are poor and afflicted, and have hearts that set light by earthly things in comparison of God and Glory, you have cause to Rejoyce and be exceeding glad, though you live under sufferings; for thus it hath been with the true Believers that have gone before you.

SECT. XXVI.

I Come now to the second Branch of the Observation : which is, that [*When Believers Glory in their own Mortification, it must be as it is the fruit of the Cross of Christ, that so all their Glorifying may be principally and ultimately in Christ, and not in themselves.*]

They must take heed of ascribing the honour to themselves, or of resting in themselves, but all their observation of the graces that are in them must be in pure respect to him that is the fountain and the end, that we may thankfully acknowledge our receivings, and admire the eternall Love which did bestow them, and the compassions and merits of our Crucified Redeemer, and the powerfull operations of his Spirit in our souls, and so may be carried out to Love and Duty in the sense of our receivings, and may live to the praises of him that hath called us out of darkness into his marvellous light.

And that you may see how great reason there is for this, and so may be kept from glorying in your selves, I shall open the cause to you as it lyeth both on Christs part and on ours ; What he is to us, and what we are to our selves.

Consider, 1. It *was Christ and not we* that wrought our deliverance, by the wonderfull work of our Redemption. Long enough might we have layen in prison before we could have paid the utmost farthing ; and long might we have born the wrath which we deserved, before we could have done any thing to merit or any way procure our deliverance. Had we wept out our eyes, and prayed our hearts out, and never committed sin again, this would not have made satisfaction to God for the sin that was past. Long enough might we have lain in our blood, if this compassionate Redeemer had not taken us up, and undertaken the cure. Had he turned us off to any creature, we had been left helpless. Had we looked on the right hand for some to deliver us, or on the left, we should have found none : *Besides him there is no Saviour.* *Isaiab 43. 11. Acts 4. 12.*

And moreover the way he hath taken is wonderful. There are

unsearchable wonders of Love, and wonders of Iustice, wonders of Wisdom, and wonders of Power : Its the admiration of Angels ; the study of all Saints, to know the height, and breadth, and length, and depth ; and when they have all done, they find that the Love of Christ surpasseth knowledge. As all other knowledge of arts, creatures, languages, is nothing in comparison of the knowledge of a Crucified Christ ; so our own knowledge is too narrow to comprehend the greatness, and too dull to reach to the bottom of the mysterie, of this design of the heavenly Love, *Eph. 3. 17, 18, 19.* When Christ hath posed men and Angels with wonders in our Redemption ; And when we have done nothing in it our selves, its easie to perceive in whom we should Glory.

2. Consider also that it is *Christ that God hath advanced to this Glory*, and it is the *magnifying of him* that is *designed by God*, and not of such as you. Its true, that he intendeth to Glorifie us with Christ, and that in some participation of his Glory : But that is not by ascribing merit, and power, and wisdom to us, nor by praising us for that which indeed we have not : but it is by communicating some of the Spirit of Christ unto us, and letting us see the glory of our head : Though we may see the brightness of the Sun, and have the comfort of its raies, yet that doth not make us Suns our selves. So though we shall be where Christ is, and behold his Glory, *1 John 17. 24.* and exercise our selves in his eternal praise ; yet all this is but a derived dignity, communicated to us by the aspect of our Lord ; and therefore it will not be our work to praise our selves but him. *Rev. 5. 9. Him hath God advanced to be a Prince and a Saviour, Acts 5. 31. and made him head over all things to the Church, Eph. 1. 22. and delivered all things into his hand, 1 Joh. 13. and given him all power in heaven and earth, Mat. 28. 18. & a name above every name, that at the name of Jesus every knee shall bow, Phil. 2. 9, 10. and to this end be dyed, rose and revived, that he might be Lord of the dead and of the living, Rom. 14. 9.* So that the exalting of the Redeemer is a more principall end in the work of Redemption then *our* exaltation, and in *ours* we are passive, receiving the dignity which from him is communicated to us ; but Christ with his Father is the fountain and end of his own glory.

3. Consider

3. Consider also your *Debasement in condemnation and humiliation* is the designed way to the glory of your Redeemer, and in it your own glory. This is his honour, that when the Law had condemned you, he absolved you by his Ransom: and when you were dead in trespasses and sins he quickned you, through the riches of mercy and the great Love wherewith he loved you, *Eph. 2. 4, 5.* you must be sick before he can have the honour of curing you: He will lay you at the feet of God in shame, crying out, *Father I have sinned against heaven and before thee, and am no more worthy to be called a son, make me one of thy hired servants.* You shall call your selves foolish, disobedient, even mad, and the greatest of sinners, *Tit. 3. 3. Acts 26. 11. 1 Tim. 1. 15.* If therefore you begin to glory in your selves, you contradict the glory of Christ, and consequently hinder the glory you should receive from him. You have but the *benefit* of receiving his alms, and therefore must stand in the posture of beggars, but it is he and not you that must have the honour of giving it. You must be *Nothing*, that he may be *All*, or else you will be *Nothing* indeed? You must not *Live*, but Christ in you, or else you will not Live indeed, *Gal. 2. 20.* You must be *found in him*, not having your own Righteousness which is of the Law, or works, but the Righteousness which is of Christ by faith, or else you will lose your selves and your righteousness, *Phil. 3. 9.* And thus the just, being dead in themselves must *live by faith*, but if any be lifted up, his soul is not upright in him, *Heb. 2. 4.* Christianity therefore teacheth you to glory in Christ and not in your selves.

4. Consider, it is Christ and not you that revived your souls when you were dead in sin, and Crucified you to the world, to which you were alive. You might have rotted and stunk in the grave of sin, if he had not called you out. You saw the spectacles of Mortality before your eyes, and you could say, The world is vain before: But yet it lived in your hearts, till power came from Christ to kill it. Words were but wind; you would never have let go your bone of present worldly pleasure, if Christ had not taken it out of your jaws, by shewing you the hopes of greater things. Long might you have heard Sermons, and yet have been carnal still, if his Spirit had not entered into your hearts. Seeing then it is he that hath done the cure so far as it is done,

it is in him that you must glory, and not in your selves.

5. Consider, if yet he should deal with you according to your deservings, the remnants of your sin would bring you to damnation. If yet he did not hide your nakedness, and by his intercession procure you a daily pardon, you would every day be your own destroyers; nay you would not be an hour longer out of hell. If he did not bring you before his Father, you could have no access to him in any of your addresses. Your sacrifices would be cast back into your faces as dung, if the merit of his sacrifice made them not accepted. So that by this you may see in whom you must still glory.

6. Now you have a little grace, you cannot keep it of your selves: Now you are made alive, you cannot keep your selves alive. If you be not preserved by him that did revive you, and kept by his mighty power to salvation, and if he be not the finisher of your faith, who was the author of it? how speedily, how certainly would you prove apostates, and undo all that hath been so long a doing? If then you stand not on your own legs, but are carried in his arms, you may see in whom it is that you should glory.

7. Nay more, if you were left to your selves, but to resist one temptation, it would bear you down. You now think of many sins with an holy scorn: But the filthiest of those sins would become your pleasure, if you were forsaken by Christ. You now look on whoredom, and gluttony, and drunkenness, and ambition, as dirt and dung: But if Christ should forsake you, this dung would you feed upon, and as dogs you would eat up the filthiest vomit that ever you did disgorge your selves of, and as swine you would choose that mire for your bed, and rest in it till hell awaked you. By this then you may perceive in whom you should glory.

8. Moreover, without Christ you cannot make use of the Grace that he hath given you. The life and comfort of your grace is in the exercise. To draw forth your Faith, and Love, and Joy into exercise, is the way to encrease them, and to shew you experimentally their nature, truth, and worth, and to attain their ends. And without Christ, you will never do this. You may lie as if you were dead, and dry, and withered, if he do but with-

withdraw his quickning influences : For without him you can do nothing. Judge then by this in whom you should glory.

9. Yea further , as you cannot do these of your selves, so neither can you go to Christ your selves for strength to do them. You will not so much as move a hand, or lift up your voice to cry for help. For the nature of sin is to make the sinner willing of it, and unwilling to be delivered from it. You would rather God would let you alone ; and thus you would continue.

10. Yea more, without Christ you would not so much as understand and be sensible of all this misery and disability in your selves. You will think your selves well when you are next the worst , and give no one thanks that would pity or help you. So that lay all this together, and judge in whom it is that you should Glory.

11. And indeed , the very nature of all your graces, if you have any , will lead you from a glorying in your selves to a glorying in Christ. Repentance will lay you low and make you vile in your own eyes , and loath your selves for all your abominations, *Ezek. 36. 31.* Self-denial is a great part of the new creature. Faith leads you out of your selves to Christ. Love will carry you quite above your selves to God. And so it is with other graces. To live in your selves, upon your selves, and to your selves, is the state of the unsanctified. To live in Christ , and upon Christ, and to Christ , is the state of all his living members : So far then as you are new creatures, this Law is written in your hearts , and I have the less need to teach you this lesson, and persuade you to the practice of it, because you are really taught of God, to Glory in Christ and not in your selves.

12. To conclude , even Nature and Common Reason may teach you that you have little cause to glory in your selves : For it may easily tell you that you have nothing of your selves , and therefore nothing that is originally your own : Who knows not that we have our being , and all the means of our well-being , and every thing that is worth the having, from God alone ? As *Nothing* could not make itself to be *Something* , so neither can ~~that~~ dependent *Something* uphold it self , or carry on it self unto its End. *What hast thou which*
them

thou hast not received? And if thou hast received it, why shouldst thou glory as if thou hadst not received it? 1 Cor. 4. 7. To such poor, empty, unworthy worms as we are, one would think it should be an easie thing, to know that we have nothing but what we have of God: For whence else should we have it? In him we live, and move, and have our being, and of him and by him, and for him, are all things, and therefore to him must be the praise for ever, Rom. 11. 36. Not therefore to our selves, but unto him must we give the glory, Psal. 115. 1. Though Nature cannot lead us to Christ, it may tell us that we are creatures, and have nothing but from the bountifull hand of our Creator. It is therefore against this Nature and Reason to Glory in our selves.

Use

Use.

SEE then that you abhor all self-advancing thoughts: And receive no Doctrine that gives the glory of Christ unto your selves. They are miserable that are made *irreligious* by their pride: But they are more miserable, because more incurable, that make themselves a *Religion* by their pride: and frame to themselves both Doctrines and Devotions, whose tendency and use is to keep alive this devilish sin. You do not believe well, nor repent well, nor pray well, nor do any Christian duty well, if you be not more humble in and after it, then you were before. Its a sad case for a man to preach himself and pray himself into hell, and to strengthen the bonds of sin and Satan by his devotions. And yet proud Devotions are as ready a way to this, as you can devise. If you read, or confer, or preach, or pray, with a mind that is lifted up, and glorieth in it self, you do but serve the Devil, with the name of God and his holy Ordinances. And therefore we have seen by sad experience, in a multitude of sects, and horrible delusions of late in this Land, that none run to such dreadfull outrages in sin, nor go so far against the Lord, as proud self-conceited professors do. As you love your souls, take heed of being conceited of your own understanding or worth, and of being proud of your supposed holiness or abilities. What fearfull ends have we seen of such! If indeed thou art a Christian, thou must become as a little child, and learn of Christ to be meek and lowly, and be a servant to all: And lay thy self still at the feet of Christ, as sensible that all the sin is thine, but the good is his, from whom thou didst receive it. Thou canst destroy thy self, but in him is thy help. Thou hast the skill and ability, to set thy own house on fire; but its he that must quench it or repair it. Thou art wise to do evil, but thou hast no knowledge to do good, but what he giveth thee. Thou hast the art of stabbing thy self, but not of curing thy self. He must do that for thee, or else it must be undone. You can snarl and ravel the state of your own souls, but its he that must untie the knots which thy

folly and carelesness have tyed. Thou canst with *Jonas* raise the storm and cast th^e self over-board; but its he that must provide the Whale to receive thee, and bring thee to the Land. Remember therefore that though thou be a vessel of mercy, it is the fountain that filleth thee and not thy self. Thou canst scarce more dishonour thy qualifications, and actions, and consequently thy self, then to say they are thine own and originally from thy self. For sure all that is thine and from thee will be like thee: and therefore must be weak and bad as thou art. When ever therefore thou gloriest in thy graces; do it but as the beggar gloryeth in his alms, that ascribes all to the giver; or as the patient gloryeth in his cure, that ascribeth all to God and the Physitian; or as a condemned rebel doth glory in a pardon, which he ascribeth to the mercy of his Prince. I durst not have told you as I did before of the duty of Glorifying in your Crucifixion to the world, without adding this caution, to tell you whether all must be referred, and how little you are beholden for it to yourselves. Meet every thought of self-exalting with abhorrence, and give it no other entertainment in your souls then you would give the Devil himself, who is the Father of it. For casting down Christ will prove the casting down of your selves, and he that exalteth himself shall be abased.

SECT.

SECT. XXVII.

I Come now to the third and last branch of the Observation; viz. that *To Glory in any thing save the Cross of Christ and our Crucifixion thereby, is a thing that the soul of a Christian should abhor.*

Here I shall shew you what it is that is not excluded from our glorying in these words: And then what it is that is excluded; and conclude with some Application.

1. It is none of the Apostles meaning in these words, that we may not Glory in God the Father. For his love to the world was the cause of their Redemption. And his pleasure and glory is the end of Redemption; and was intended by Christ, and must be intended by us. As *Justine Martyr* saith, he would not have believed in Christ himself, if he had led them to any but the true God. So I may say, Christ had not done the work of Christ, if he had intended any End but God, and had not brought up all to God.

2. When it is said, that we must Glory only in the Cross of Christ, the meaning is not that we must not also Glory in his Incarnation, and holy Life, and Resurrection, and Intercession, and every part of his Mediatorship: For the Cross is not here put as Contradistinct from these; but all these are implied in his Cross; as having their share as well as it, in the work of our salvation.

3. Nor is it the meaning of the Apostle, to forbid us to Glory in the promise that Christ hath made us, and in the glad tidings of the Gospel: For this brings the blessed news to our ears, this is the joyful sound; the voice of Love; the Charter of our inheritance; and therefore sweet to all the sons of Life.

4. Nor is it any of the Apostles sense, that we may not Glory in the Spirit of Christ, as magnifying him for the work of illumination and Sanctification. As it was an high

fin in *Ananias* and *Sapphira* to lye to the Holy Ghost ; and as it is the unpardonable sin to blaspheme the Holy Ghost : So it must be a great duty to honour and magnifie the Holy Ghost. And therefore it should make us tremble to hear some prophane men abuse the Holy Ghost in deriding his works , saying, These are the Holy Brethren : these are the Saints : these have the Spirit.

5. Nor yet are we forbidden to Glory in the effects of the Cross of Christ upon us : for these you find are included in the Text , even our Crucifixion to the world thereby. And the other effects of it, even our Justification, Adoption, and the rest, may be Gloried in, as well as this that is here named, as the Apostle doth, *Rom. 8. 30, 31, 32, 33. to the end.* ; yet still referring all to God in Christ.

6. Nor are we forbidden to Glory in the helps of our salvation , the Ordinances of God and means of Grace , so we give no more to them then their due, and look at them but as the appointed means of God , that can do nothing but by him.

7. No nor is it unlawfull so far to Glory in our Teachers , as God hath sent them and qualified them for our good , and as they are the Messengers of God , and instruments of the Spirit. So did *Cornelius* glory in *Peter*, *Acts 10.* and when the Apostles brought the Gospel to *Samaria*, there was great joy in that City, *Acts 8. 8.* And the Apostle commandeth the Churches to know them that are over them in the Lord, and submit themselves and esteem them highly in love for their works sake, *1 Thes. 5. 12.*

8. Nay we may Glory even in honour , and riches , and other outward things, as they are the effects of the Love of God, and the blood of Christ , and as they reveal God to us, or furnish us for his service, and the relief of his people, and any way further the Ends of our holy Faith. In a word, we may glory in any thing that is good, as it stands in its due subordination to Christ , ascribing to it no more, then belongs to it in the relation, and not separating it in our thoughts or affections from Christ , but carrying all the Glory ultimately to God , and making the creature but the means thereto.

And

And thus we may not only praise the Physitian, but the Medicine, the Apothecary, the handsom administration, the glass that it is brought in; the silver spoon in which we take it; and all this without any wrong to the Physitian, or danger of displeasing him, if we respect every thing but as it stands in its own place. So much to shew you what is not excluded.

2. But what is it then that we may not Glory in? As I told you in the beginning, not in our selves, or any creature, as opposite to Christ, or separate from him, or any way pretending to be what it is not, or do what it cannot. But let us enter into some particulars.

1. Have you dignities, and honours, and high places in the world? Do others bow to you, and have you power to crush them or exalt them at your pleasure? Glory not in it as any part of your felicity. A horse is stronger then a man: The great Mogal, and the Turkish Emperour, and many another Infidel Prince, is a thousand-fold beyond the greatest of you, in Power and earthly dignity: and yet what are they but miserable wretches! Your power will not conquer death, nor keep off sickness, nor keep the stoutest of your Carcasses from corruption. When a man shall see you gasping for breath, and yielding your selves prisoners to unresistible death, and closing those eyes that look so haughtily; then who can discern the Glory of your greatness? Who then will fear you, or honour or regard you, further then your deserts or their interests lead them? Your flatterers will then forsake you, and seek them a new Master? When they are winding your Carcass, and laying it up for rottenness in the dust, what signs of your power will then appear: Will your corpse have any reverend aspect? How many have been spurned when they were dead, that were bowed to while they were alive? There are many in Hell, and there will be for ever, that were greater men then you on earth. The higher you clime, the lower you have to fall. If the breath of a thousand applaud you now, perhaps a million may reproach you when you are dead? However, it is not the applause of men that will carry you to heaven, or abate the least of your pain in Hell. Glory

not then in worldly honours or greatness. But rather rejoyce that you have enough without all this in God. How well, thinks the Christian, can I spare all these tedious troublesome employments, these complements, these applauses, this sumptuous provision and retinue; and all this stir that they make in the world? How easily can I spare their Titles and Obeysances? When I look up at them as on the pinnacle of a steeple, I bless my self that I am below them on safer ground. I have more leisure to converse with God in my solitude, then they have in a crowd. Rejoyce that you neither need nor desire such a state, but find Christ enough for you in a lower condition, and nothing without him enough in the highest. That you are above these empty childish honours, when those that possess them may be enslaved under them. That you have the dignity of a Son of God, a Member of Christ, and an Heir of Heaven, and have an heart that can contentedly let other men take the dignities of the earth. Its more to have the world, and the Kingdoms and glory of it under your feet, by the Spiritual advancement of your souls, then to be the Monarch of the world.

2. Have you abundance of earthly Riches, and provision for your flesh? So that you want nothing, but have the world at will? Glory not in it, as the least part of your felicity. This will not keep your souls in your bodies; nor take away their guilt, nor open to you the gates of heaven. You may want a drop of water in Hell, for all your riches on earth. If you scape that danger, no thanks to your riches. If ever you get to heaven, you must be beholden to Christ to save you from your riches: And when all's done, you will have a harder journey, and a greater load to burden you then others, and will be saved with very much ado. Glory not then in these; but rather glory that you have a taste of higher and sweeter things, which take off your minds, and make you look on these as chips. To have an heart that cares not for wealth or honours, but can rejoyce in poverty and daily reproaches, is a thousand times greater mercy, then to have all the wealth and honour of the world.

3. Have you convenient habitations, for buildings, and
rooms,

justify you with God. Oh Glory rather in Gods approbation, who knows your heart; to whose judgement it is that you stand or fall, who judgeth not by outward appearance, but in righteousness. If he say, *Well done good and faithful servant*: his words will be life to you: but a thousand others may say so, and do you no good at all, but hurt.

11. Are you famous for Learning? and have you great parts in knowledge and utterance? Glory not in it as any of your felicity, or evidence thereof. There are learned men then you in hell: the greatest knowledge of common things hath much sorrow and sheweth you so much of your ignorance, and what is yet beyond your reach, that it disquiets you the more. Much more may you Glory that you know Christ Crucified, and that you know your interest in the Love of God; and can Love him whom you know: without which all your knowledge would make you but as sounding brass, or a tinckling Cymball. Of all these together, I may say, *Ier. 9. 23, 24. Thus saith the Lord of Hosts, let not the wise man Glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgement and righteousness.*]

12. Have you spiritual mercies as well as corporall? Take heed in what respect you Glory in them. For example,

1. Have you abundant and excellent means of grace? Have you Ministers, and holy Ordinances, and Christian Communion, in the purest order? Glory in them as Gods mercies and helps to higher things: But not as your felicity, or a certain Evidence of it. For many are first in these respects, that will be last in respect of life Eternal. The greatest fall is from the highest Mercies; And many that had the chiefest place in the Church, will have the foremost place in hell. Abominable *Sodom* will scape better then many hearers of the Gospel. But Glory in this, that you have the Spirit of the Gospel, and that Christ within you that is preached in the Gospel.

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2. Have you much understanding in the Doctrine of the Gospel? and are you eminent teachers of it to others? Glory in it as an opportunity of serving your Lord, and doing and getting good. But not as a certain Evidence of a good estate. For many shall say, *Lord have we not preached in thy name?* whom Christ will not own, because they were *workers of iniquity*, Mat. 7. 22. And *he that knoweth his Masters will and doth it not shall be beaten with many stripes*, Luke 12. 47. But if your Love and Obedience be answerable to your knowledge, glory rather in that.

3. Have you done many works of mercy to others? Have you given all you have to the poor: have you converted many souls? Are you publick mercies to the place where you live? Give God the Glory of so great a mercy: But take heed of giving the Glory to your selves. And take not the outward works alone, so much as for certain Evidences of your happiness.

4. Have you extraordinary experiences of Mercy, and extraordinary feelings of comfort in your selves. Rejoyce in them as Gods mercy, and give him the Glory. But remember that these are no certain Evidences of your safe condition. Many have been wonderfully saved from death, that will not be saved from hell. And many large comforts, have ended in eternall sorrows.

5. Have you a living faith, and a soul abounding in the Love of God, and emptyed of Self in Christian humility, and exercised in holy walkings, and conflicts for Christ, and looking with hope to the Joy that is set before you? What then shall I say to you? Glory in this blessed work of Grace: this image of Christ: this heavenly nature and conversation: and this foretaste and earnest of everlasting life. But sure I need not bid you give not your very Graces the Glory due to Christ. For this were to prohibit you a contradiction: it is the nature of them all to carry you to Christ, and to cause you to deny your selves: You cannot exercise these Graces but you must do it. Do I need to desire you that you make not your own faith the matter of that Righteousness which must answer the Law, when faith it self is a Receiving of another for

for our righteousness ? Or need I advise you that you trust not in your Love and Evangelical Obedience as a satisfaction to Gods Justice, or the matter of that righteousness which must answer the Law ; when that Love and Obedience is nothing else, but a Love to him and an Obedience of him that hath satisfied for us and is become our righteousness ? Do I need to perswade the humble so far as they are humble, not to be proud of their own graces or works ? or the self-denying not to glory in themselves. The nature of the new creature, and the anointing that is in you, doth effectually teach you all these things ; and you have already learned them. Yet because you are sanctified but in part, you have still need of warning ; and therefore I require you, that you objectively abuse not these Graces of Christ (for actively you cannot ; seeing Grace is that as *Austin* defineth it, *qua nemo male utitur.*) Should you think you merit by denying merit ? or should you think you have somewhat to Glory in with God, because you have denyed your selves and your own worthinets ? or should you trust in those acts as the matter of your Iustification against that Law, whose nature is to distrust in all that is your own, and thus to trust in Christ alone ; you would be guilty of the most sacrilegious robbing of Christ, and of an impious abuse of the most precious graces contrary to their nature and ends ; and of the most absurd and senseless abuse of your very Reason by palpable contradiction.

To conclude, I now beseech you all, take heed of your Glorifying, internally and externally. Let the blinded worldling glory that he hath the world ; but do you glory that you need it not, and can be without it, and are heirs of a better world. Let sensual wretches glory in the pleasing of their flesh ; but do you glory that you are able to deny it its desires, and to please your Lord. Let the deluded ambitious ones glory in their honours ; but learn you to pitty them in the height of their prosperity, and glory in the durable prerogatives of the Saints. Let natural men glory in their health and natural Life ; but glory you in a readiness to die and be with Christ, and in the Believing expectations of the Life everlasting. Let hypocrites glory in their evading of sufferings : But do you glory

in tribulations and infirmities, and that you are accounted worthy to suffer for Christ. Let Pharisees glory in their persecutions, and ceremonies, and self-righteousness; but glory you in Gospel simplicity, and in the righteousness of Christ, Isa. 45. 24, 25. *Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come, &c. In the Lord shall all the seed of Israel be justified and shall glory?*] Jer. 4. 2. *The Nations shall bless themselves in him, and in him shall they glory.*] Let the pomp and fulness of a flattering world be the glory of the worldling. But let the despised humility and hopes of true Believers, in the lowest ebb of worldly accommodations, be our greater glory. For God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen; and things that are not to bring to nought things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and Righteousness, and Sanctification, and Redemption; that according as it is written, *He that Glorieth, let him Glory in the Lord.*] I Cor. 1. 27, 28, 29, 30, 31. And believe this; As Carnall Glorifying is childish against our own reason and daily experience, and will shortly make all that used it ashamed; so the spiritual glorifying of the mortified Believer, is also rational and manly, and will never make him ashamed, but end in the perfect endless glory. Fix then your resolutions with this mortified Apostle; God forbid that I should Glory, save in the Cross of our Lord Jesus Christ, by whom the world is Crucified to me, and I unto the world.

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